

## METHODISTS APPEAL TO THE POPE.

They Call His Attention to Alleged Intolerance in South America.

CHICAGO, April 4.—Methodist ministers in Chicago, at their regular weekly meeting to-day, passed resolutions of appeal to the Pope for the extension of the same religious freedom in South American countries that prevail in the United States. Prominent workers and writers of the Methodist denomination in this city, who are fully conversant with the state of affairs which has drawn out the expression of the pastors through the resolutions, say that the exigencies of the times, in view of the persecution and ill treatment of Protestant missionaries in the countries of Peru, Ecuador, and Bolivia, have made such a stand imperative.

It is denied that there is in the resolutions an evidence of weakness on the part of Methodist missionaries, and that, reduced to extremes, they have been compelled to beseech the head of the Roman Church for aid and protection. It is said that the resolutions were framed to draw the Pope's attention to a state of religious intolerance existing among part of his people of South America for the good of religion generally.

The sentiment which led to the passage of the propositions was stirred up by the Rev. J. F. Thompson, a Methodist missionary from Montevideo, who has labored in the South American republic. Mr. Thompson declared that the Catholics in Peru, Ecuador, and Bolivia are not possessed of the charitable qualifications of their brethren in the United States, and he attributed their condition to ignorance and to an hereditary abhorrence for any form of worship except that which has prevailed in these countries for years.

There is little or no preaching to the heathen, the churches being reserved for the converts only, and, of course, for the orphans, for these latter are brought up Catholics from infancy. At the Catholic mission here there are more than three hundred orphans, and to witness their devotion at the Church services is a most impressive and convincing spectacle. They join in the hymns, singing them mainly in Chinese, though some can sing in both Latin and French. Parents are attached to some of the orphans, and, as said before, they are capably managed by the Sisters of Mercy. The children are kept clean and neat, and those of the mission at this place look rosy and chubby and cheery—a striking contrast to the children one sees every day in the streets and public squares. The training they receive is of the highest possible value, raising, as it does, so many moral and God-fearing men and women among a race eminently cruel, selfish, and prone to self-indulgence and gross immoralities. As an example of their practical teaching, nearly two hundred pairs of yarn gloves were knitted by the orphan girls in the Catholic mission at Newchwang, and supplied to the sailors on the United States steamship "Petrel," which wintered in a mud dock at that port.

In the Roman Catholic churches images and decorations are sparingly used. It has often been assumed that it was by their use that the Romanists could so successfully appeal to the Pagan mind. In Manchuria, at least, such is not the case. The churches themselves are plainly and substantially built, in a pleasing style of architecture (a French priest was the architect of them all), and all show evidence of taste and good sense in their elegant simplicity. Inside there are a few rude pictures, perhaps a figure of the patron saint of the church, or a small image of the Madonna on the altar: excepting these, they are as devoid of show and ornamentation as a Methodist chapel. Images would be of no assistance in converting a Chinaman, in fact would be a hindrance to true conversion.

The Chinese are a thoughtful people, and unless conversion can be made to convert more to their minds than the substitution of one queen of heaven for another, they are not likely to feel the need of a change of faith, and would perhaps star as they are. It is said in their zeal to attract converts some of the very early Roman Catholic missionaries tolerated the worship of ancestors. However this may be, at the present day, ancestor worship among their converts is strictly forbidden. Also, instead of the priest performing the service in dumb show to a congregation listless or perhaps irreverent, as has been seen in some Catholic countries, all of the worshippers join heartily in the service, kneeling throughout, and singing the responses and hymns in Chinese. Only on very great occasions, such as Christmas or Easter, is the service done in Latin.

The example set by the priests in their daily lives is very fine. They are uniformly kind and considerate, and live up to their teachings of brotherly love. They live lives of the greatest austerity and self-denial: their rooms are cold and bare; their food is plain and simple. Once ever they have said good-by to their friends in France, it is forever; for they never dream of taking a leave of absence or visiting again their native land. They are exiles for the whole of their lives. They have indeed forsaken all this world's goods—houses and brethren and sisters and father and mother and country for Jesus' name's sake.

The attitude of the Catholic missionaries toward the Mandarins, or officials, has always been rather different from that of their Protestant brethren. Many years ago some learned Jesuits were employed by the Chinese Emperor Koughi as surveyors, etc. They enjoyed the rank and privileges of Mandarins, from which it has almost become a custom for priests to assume an official dignity. At any rate, they correspond with the local magistracy, and when one of their converts is mixed up in a case, they do what they can at the courts in his favor. At any rate, in Manchuria they have certainly succeeded in getting a large per cent. of the local tax rates remitted to their flock, on the plea that money is spent in idol worship and ceremonies to which the converts have conscientious objections. They are popular with the common people, and the perhaps disliked by the Mandarins and ruling class, they are let alone. Many, tho not all, of the priests, dress like the Chinese and wear the queue, or pigtail. A personal acquaintance with two of them at Yingtsu showed them to be zealous, high-minded Christians, devoting their energies and their lives to the good of religion and mankind.

The general result of about fifty years' work in Manchuria is as follows: The number of Catholic Christians has been raised from a very few to about 15,000. The number of boys and girls in orphanages is about 1,500, this not including between two and three hundred infants. Their returns show that about 400 adults are converted to their faith annually. As far as is possible, the families and flocks of their converts are frequently visited and helped and encouraged in their lives of Christian faith.

The Roman Catholic faith bears a stately name among the Chinese—*Chu Chiao*, or the religion of the Lord of Heaven—while they call that of the Protestant missionaries the *Yehsu Chiao*, or the religion of Jesus.

In Manchuria the Protestant missions are much younger than those of the Catholics. Newchwang was made a treaty port or opened to foreigners in 1861. Shortly after that the Scotch Bible Society sent a colporteur to Manchuria. Other Scotch missionaries followed, and shortly after the Irish Presbyterians came into the field, and both established themselves in that city. There are now many missionaries of both of these branches of the Presbyterian Church established in the interior, notably at places the names of which the present war has made familiar to all the world, such as Moukden, Liaotoung, Hai Cheng, and many others. The two branches are on the most amicable terms, and divide the country between them. They are actively employed in spreading a knowledge of Christian doctrines in city, market place and village.

They have reason to be proud, not so much of the number of their converts, as of the contrast observable in the attitude of the people toward them, and of the bright pros-

pects ahead. There is a school for Chinese children, both boys and girls, at Moukden, and the following of each society of missionaries in their respective localities are almost schools in themselves.

Mainly their converts are robust Christians, men who believe from thorough conviction. They distrust the truth of the Gospel narrative many times and argue out the theory of redemption from different standpoints before they will acknowledge themselves conquered.

The baptisms are confined almost exclusively to adults, for the Presbyterians are very strict in permitting entrance into the Church. The Chinaman's heart may be touched by the infinite pathos of the story of Christ; he may exhibit all the signs of firm belief and of repentance from sin, but that is not enough. The kindly and devoted but without hardheaded missionary—he be Scotch or Irish—knows full well that emotion and genuine conviction may be too easily confounded. Therefore, the neophyte must not only put himself on trial, as it were, for a considerable period, but is required to pass an examination in the Gospel of St. Luke and the Epistle to the Romans. In case of doubt as to his sincerity, or of failure to reach the required standard of theological knowledge on his part, baptism is denied him. This is laying a foundation deep and solid, and the erection of this high standard merits great praise to the stern common sense of the missionaries, who refuse to be tempted by the prospect of adding so many more converts to their flock, or of displaying a large yearly outcome of work.

In other parts of China this does not hold true. Much time is spent in teaching secular learning to heathen children and young men, who attend to get an education cheaply rather than to seek after Christ. As a consequence they learn but do not grasp, or care to grasp, the great truths of religion, and so abandon it for a position that their education may enable them to obtain as translator or salesman in a shop or store. But here in Manchuria it is endeavored to make each convert a missionary among his own people. I have learned from members of the mission who have had long experience in Manchuria, that of about two thousand that have been baptized in the last fifteen years perhaps only a small per cent. owe their conversion primarily and chiefly to foreign missionaries. Converts become apostles, and so widely extend their influence. Native influence is a most potent factor, and a mission which has those agents at work is sure of success.

Street preaching in towns is not customary in Manchuria. It would attract hostile or at least troublesome crowds. So the Presbyterians construct open meeting houses on the main streets, open to all, where scoffers and seekers after truth may sit side by side and listen. Such lecture rooms are found in other parts of China, where native teachers sit expounding the teachings and doctrines of Confucius. Any wayfarer can come in, take his seat, listen quietly, smoking or spitting the while, and when he is tired may go out. In these meeting houses the missionary or a native elder of the church or a leading member sits for hours every day, preaching and arguing with all comers. The Chinese like it, and it helps to make the purity and reasonableness of the Christian doctrines known.

Connected with the Protestant mission in Manchuria there is a medical mission whose work cannot be overestimated in value. Its objects are two: healing the sick and preaching the Gospel. Services for religious instruction are held in the waiting room of the dispensary, which are largely attended, and at which many copies of the Bible are sold. From a spiritual point of view, more success is attained among the in-door patients (those confined to the hospital for a longer or shorter time) than among the outdoor patients. In one year, at Moukden, more than 10,000 visits were made to the dispensary of the Rev. Dr. Christie by patients not connected with the mission; over 250 operations were performed, over a 100 patients were taken in, and many visits were made to sick people in the town. There are on an average perhaps twenty baptized yearly from this one hospital, and many more give evidence of being believers.

At the hospital, also, classes are organized for training and instructing assistants, and lectures are given to educated and respectable young men in the town. More than one of these assistants has rendered valuable service to the many wounded of the Chinese army who have come to the port this winter, and who have been treated by the surgeons of the two gun-boats—American and English—stationed here, and by the missionary doctors, who, as has been before stated, have come for protection.

At the hospital at Moukden medicines are given free to everybody, but the Chinese character attaches little value to that which costs little, and so those who are able to pay are charged, experience having taught that that is the better policy. To such an extent are the Chinese imbued with the idea that gratuitous things are of little account, that it is necessary to sell them not only medicines, but the tracts distributed among them for religious teaching, and even the Bible itself.

I have endeavored to present in an unprejudiced way something of the methods that characterize the workings of two religious sects or denominations in Manchuria. The one is carried on by Catholic priests and Sisters of Mercy, good men and women, devoting their lives to their religion, giving up nothing of faith to comfort or luxury, and setting an example in their holy lives that good people the world over may regard with advantage to themselves. The others are the Presbyterians—Protestants—likewise devoting their lives to Christ, many of them married men, with their families; and for them, too, it must be said, that with their mission houses, with neatly furnished little rooms, with sacred prints and texts decorating the wall, with trim little garden, with wife so gentle and kind to native women, all these are a means for humanizing and civilizing the heathen. Two more directly opposite sects of the Christian faith could not well be brought into such close proximity—for one may say that Catholics and

and Presbyterianism represent the opposite poles of Christianity. It is to be regretted that they cannot consolidate, but in their several ways both are doing much good and honest work, and should have the gratitude and prayers of the Christian world.

## Missions.

### MISSIONARY WORK IN MANCHURIA.

ROMAN CATHOLICS AND PROTESTANTS—RELATIONS OF BOTH TO THE PEOPLE MOST CORDIAL—STURDY CHARACTER OF CONVERTS—SOLID FOUNDATIONS LAID—GREAT VALUE OF MEDICAL WORK—SIMPLICITY AND PURITY OF LIFE OF MISSIONARIES.

BY AN AMERICAN OBSERVER.

[The following article was written by an intelligent, unprejudiced gentleman, who spent some months in Manchuria on business, and who not only made good use of his eyes, but took pains to gather information about missionary work.—Editor of THE INDEPENDENT.]

News from this far-away northernmost province of China is to-day eagerly sought for by many eyes all over the world, for just now it is the seat of the war between China and Japan. One influence of the war likely to be overlooked by Westerners is its effect upon the religious teaching that has vigorously been pushed in China during the whole of this century, the conversions to the Christian faith can be traced back three hundred years. Having had a sojourn of several months in Manchuria, and having had a particularly good opportunity to investigate the manner of teaching of the two great branches of the Christian Church, I feel that there are many things connected therewith that will be of general interest to the outside world. In not being a missionary myself, and feeling no prejudice whatever concerning either side, I feel capable of giving an unbiased view of what I have learned of their work. The war has driven all the Protestant missionaries in Manchuria to the port of Newchwang (more properly called Yingtsu), the main southern port of Manchuria. The Catholics have mainly stuck to their posts scattered over the interior: but they, too, have congregated here all of the Sisters of Charity who work in connection with their Church: for, while running great risk with their own lives, the Bishop and priests were unwilling to subject these defenseless women to the same, or probably greater risk. Besides, Newchwang has a large Catholic church, where three priests officiate, a school for adult Chinese who desire to become Christians, and a large orphan asylum and school carried on by a few of those good women, the Sisters of Mercy. Hence, I say, a stay of several months in that city has afforded a good opportunity to learn much of the workings of Roman Catholics and Protestants. As the former were the first in the field, it is not out of place to give them first place in this cursory description of their work and its results. In 1638 Pope Gregory XVI made Manchuria a separate diocese and banded it over to the French *Société des Missions Étrangères*, and soon thereafter the first Bishop and Vicar Apostolic was nominated. At that time there were no churches or schools or priests in Manchuria. It is said that the first Catholic priest visited Manchuria about 1620, but he was probably only a visitor from Peking. There is, however, in Liaotoung, a large city near Moukden, the capital, an old man whose family have been Christians of the Catholic faith for five generations.

Many priests were sent out from France, and to record the sufferings and death from violence and the deadly typhus fever would require a book in itself. However, churches and orphanages were built, and about 1875 large reinforcements arrived and gave a new impetus to the work.

The Catholics set about their work in a different way from the Protestants. Their main endeavor is to keep the families of existing Catholics true to the faith, and to depend for its extension and diffusion on the bringing up of orphan children, whom they adopt or buy in large numbers. These children are cared for and taught by the Sisters of Mercy. They are taught useful trades and, aside from religious teaching, such a school for orphans is of the greatest possible good to the community and the world at large. A few of the best and brightest boys are selected and educated in Latin and theology, with a view of entering the priesthood. To day the French priests are assisted in their work by a number of native priests, probably amounting to ten.

Sometimes adults become tired of idolatry, and are attracted to the Catholic Church, perhaps through a friend, perhaps because of its good visible works, and present themselves for teaching and instruction, which is always most gladly given. But in the main there is among the Catholics in Manchuria no direct work of evangelizing.

PRICE 20 CENTS.

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A FEW FACTS FROM MY LIFE

--AS--

Father Superior

--OF A--

Monastery In Spain

--AND AS--

Apostolic Missionary in South America.

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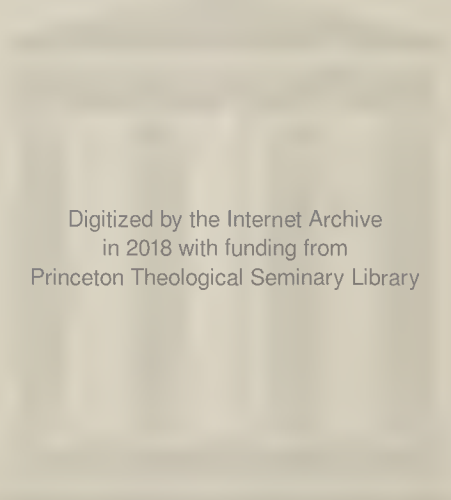
By DON MANUEL FERRANDO.

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# A FEW FACTS

FROM

## ◀ MY LIFE. ▶

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### I

As not all who read this paper have seen the various extracts from my biography published by the Venezuelan and American press, I beg leave to present the following resume:

Seeking something far more satisfactory than that which could be found in so-called "Society," I withdrew, in the year 1888, from "the world," burying myself in the cloistered solitude of the Capuchin convent of Olleria, Spain.

Of this step my family knew nothing until it had been taken, when their most strenuous efforts, and their use of the most influential means could not induce me to leave the cloister. They then appealed to his Eminence, Senor Don Dr. Antolin Monecillo, then Cardinal of Valencia—now Primate of Spain—a particular friend of my family, to lend his powerful influence.

Whereupon this prelate proceeded to Rome in order to represent properly the disappointment of my family, and the advisability of placating them by interdicting the entry of their eldest son into an order of Monks so rigorous as that of the Capuchins.

The most Reverend Father Joachim de Llevaernas, Commissary General of this order in Spain, and the most Reverend Father Bernardo de Audermatt, General of the Order, together with Cardinal Massaya, himself a Capuchin, in a conference with Leo XIII, on the 9th day of July of the same year, obtained from his Holiness the Pope, a special grace which never before had been conceded, and this was, that the usual year of the Novitiate be dispensed with, and that I proceed at once to utter my monastic vows, with the sole condition, that in the presence of two witnesses, I swear that, spontaneously, of my free will, I adopted the monastic life.

Meantime Cardinal Monecillo received no answer, and my family without hope of thus gaining the desired result, turned to the Civil Governor of Valencia, who promptly repaired to the convent, having the power to withdraw me from the same. But on his arrival, he was presented by the friars with the official record of my profession and vows, made and registered one week before; together with a bull of his Holiness excommunicating any person who in any way should seek to promote an anti-monastic spirit in my family, or ally himself with those who, by means of the civil authority, would strive to frustrate my declared desires.

In view of this, the Governor desisted from all further efforts.

My Father then submitted the whole matter to the Queen, seeking through her to obtain from Leo XIII, a decree annulling my profession of Monastic vows.

But before this could be effected, the General of the Capuchins, during his visit of eight days at my home, by means of his Jesuitical arguments gained such an influence over my Father, that he gave up his opposition, and consented to go with the General to make me a visit at the convent.



By pontifical brief I was released from the observance of the rules and discipline, so prejudicial to any delicate physical constitution, although *I preferred* to endure these. Other personal privileges followed in quick succession, the documentary certificates of which I have carefully preserved, in order to prove their authority and authenticity. These were submitted to public scrutiny, under direction of Rev. J. Balcom Shaw, D. D., my beloved pastor in New York City.

The same distinctions with which Rome honored me on my entering the cloister, were accorded me at my ordination as Priest: which by special pontifical dispensation I received while yet under the prescribed age, and without passing through the lower degrees of novitate and deacon.

I intoned my first mass in Antequera, my sponsors being the very excellent Lady the Comtess widow de Colchado, my Mother's aunt; also Don Francisco Romero Robledo, Prime Minister of Spain, an intimate friend of my Father; while the Marquis de Vega de Armijo presented for my signature the writing of my emancipation from all relation to my family, and for the renunciation of my patrimony and all civil rights of primogeniture. No act of my life appeared to me so sublime, none ever so satisfied my heart, as this, in which, by a stroke of the pen, I dispossessed myself of everything to follow Christ, (as I thought.)

After this I was inducted into the chair of Theology in the Convent of Antequera. Then with little delay I was appointed Commissary of the third order of Capuchins for the Provinces of Granada, Malaga, Sevilla, Cordova, Jaen, Badajoz and Huelva. These distinctions gave me honor during my connection with the Church of Rome, but of these I do not intend to make a boast, nor does this occasion require any ostentation.

## II.

### Why did I Become a Monk?

The strict religious education which I received from a very early age, tended powerfully to fix an inclination towards the most perfect life, so firmly in my soul, that it amounted even to a desire for sacrifice.

The Jesuits, entrusted with the direction of my conscience endeav-

ored to strengthen this predisposition of my mind, by means of their well-known duplicity.

My Mother, having an unlimited devotion to the Order, and desiring to give me all possible means of obtaining a complete Christian education and a perfect intellectual discipline, placed me, when I had scarcely completed my eighth year, in one of the schools directed by the Jesuit Fathers.

Although my Mother's desire was respected by all the family, because she was the object of their affection, nevertheless, her action displeased some of my relatives, who, because they were not devoted to the Jesuits were afraid these would exert too great an influence over me, causing me to believe my only salvation lay in joining their order. This presentiment of one of the principal members of my family became in time a reality.

When I was fifteen years old, on returning to my home for the vacation, after having passed my examinations, my whole manner revealed that my soul had fallen under the spell of Jesuitical mysticism.

Every year, on my arrival at home, in the summer vacation, there occurred in the family a scene, the memory of which will never cease to move my soul and fill it with delight.

After the first transports of joy, I presented to my Mother the literary prizes obtained by my diligence during the year, and thus received from her another prize, with an expression of love, which brought to me worlds of happiness. The gift of my Father consisted in granting any special favor I might ask of him.

In the year to which I refer at the time of giving him my Bachelor's diploma, I asked of him the privilege of entering the company of Jesus. My Father was greatly shocked, and, for the first time, broke his word. All the family were much moved, and as my mother was always accompanied by her Chaplain, Father Jose Gavila, my Father, fearing that during the summer he would strengthen me in my desire, felt himself obliged to send me to spend the vacation with my uncles.

My Father would not give me permission to go to a Jesuit University, and from that time I had as confessor Dr. Don Juan Bautista Sendray-Mut, Royal Chaplain of the Basilica of Alicante.

My Mother, in spite of her admiration for the order, forbade me, not only to think again of becoming a Jesuit, but even to be intimate with them, prescribing for me a certain prudent reserve to be used in their company.

In Spain, six years of study are required to graduate a Lawyer. My first year of reading Law, I passed in Graanda, and there, free from the servile yoke of the Jesuits, I entered into social life, and my former religious mysticism disappeared entirely.

A few years after this I was pursuing my studies in the University of Madrid. There I was found by Father Sanz and again came under the spiritual direction of the Jesuits. Notwithstanding, not until the death of my beloved Mother did I again think of the Cloister.

### III

## Why did I Choose the Order of the Capuchins?

Jesuitical training had exaggerated the extreme sensitiveness of my conscience and intensified my spirit of abnegation to such a degree, that my desire for perfection obliged me to aspire to a sanctity greater than that I had seen among them.

I did not know any other Monks, except the barefooted Carmelites of "Desierto de las Palmas," (the Desert of Palms) in the Province of "Castellon de la Plana," where, a few years previous, I had been with my mother; and, in truth, I liked them more than the Jesuits.

After my Mother's death, while I was meditating on the mode of life I ought to adopt in order to secure the best good of her soul and mine, a rare coincidence placed me in contact with the Capuchins.

On the fifteenth of October, 1886, I saw in the streets of Paris, an aged Capuchin, whose humble exterior presented an aspect of the most perfect sanctity. Social exigences did not permit me to speak to him then, but an hour later, in the sacristy of Notre Dame, I gave him my card, begging an interview. The same night I went to the Convent of the Capuchins.

Father Hilario received me. I did not wish to miss the opportunity of offering a tribute of regard to this Capuchin for whom I still have heartfelt sympathy.

Father Hilario is a son of one of the most enlightened families in Paris. Gifted with singular intelligence, he knows how to unite the

modesty of the monk, with the aristocratic culture which captivates all with whom he comes in contact. The University of Paris has honored him with the title of Doctor of Philosophy and Civil Right, and Rome, with an excommunication of his works, which, in my opinion, is the greater honor to his intelligence.

Father Hilario gave me the address of some Spanish Capuchins, the Statutes of the Order, and the lives of the Capuchin Saints.

Retirement from the world; a life of constant prayer, penitence and abnegation, like that of the son of Asisi, all conspired in deciding me to join the order of the Capuchins, which was favored with peculiar Papal privileges.

## IV

### What are the Peculiarities of the Capuchin Order?

The Capuchin Order is the last of many reformations of the grand family of Franciscans.

Maseo de Bassi, as the chronicles say, seeing even as Luther did, the corruption of the monasteries and their limitless transgression of justice and holiness, separated himself from the reformation called the "Observancia," that he might keep the rules of St. Francis in their primitive purity.

The persecutions suffered by the Protestants at the hands of the Roman Church, cannot be compared with those of Maseo and his followers at the hands of the "Observantes." Read the chronicles of the Capuchins and if you are not scandalized it is a sure sign you have no religious feeling, and hold human dignity of little value.

Such persecutions are going on even to-day, but the nature of this paper does not permit me to speak of them fully, as a complete exposition of them will be found in my book entitled "Why I Left the Roman Church, or the Experiences of a Spanish Monk."

The peculiarity of the Capuchin Order consists, then, according to the first Article of the Rule given by St. Francis in "keeping the Holy Evangel of our Lord Jesus Christ, and living in Obedience, Poverty,

and Chastity." This life is midway between Contemplative and the Active, and should have as its chief end, the sincere preaching of the Gospel; but to-day its chief end is to extend the Empire of the Pope, and to hide the crimes of Rome.

The Capuchin Convents are the prisons of Priests whom the Bishops send there with secret administrative orders to exercise upon them inquisitorial laws.

In these Monasteries are invented all the stories of visions and miracles, which serve to captivate the people.

The Pope has no confidence in the Jesuits, but he holds the Capuchins as the "*best soldiers to guard his frontiers*" (as said Leo XIII in a letter to us written at the time of the canonization of San Lorenzo de Brudisium.)

Obedience to Rome is such among the Capuchins that St. Francis prescribes in his Rule, the confinement of everyone who is found infected with heresy; establishing the dignity of the Custodian, whose obligation it is to watch day and night those who oppose the orders of the Pope, and present them personally to Rome.

I think this is the reason why the Capuchin Order does not register more than two Apostates, Bernardino de Occhino in 1542, and the author of this article. And we have escaped with our lives only because he sought a refuge in Geneva, and I among the noble sons of the great Republic of North America; or perhaps because of him it was possible to say, what has been said of me by an Archbishop of the Roman Church; "nothing in the life of Senior Ferrando indicated that he could reach the point of becoming an Apostate."

A special pious characteristic of the Capuchins is the adoration of Mary, and the propagation of her worship. Every Saturday they feast in honor of her and have the special privilege of saying the Mass of the Immaculate Conception, which the Church in general celebrates only on the eighth of December. They have other especial privileges of blessing pictures, medallions and scapularies of the Virgin.

The habit of the Capuchins, according to the second chapter of the Constitution, should be of rough cloth in the form of a cross with a "Capucho," or cowl attached, and girt with a coarse rope. No friar can have more than one habit.

A candidate wishing to incorporate himself in the order, makes known his desire to the Superior, who, after securing all necessary information, obtains from the Bishop a guarantee of his good conduct.

The day of ingress is a day of feasting in the Convent, celebrated with one or two unusual ceremonies, and a larger allowance of wine than that ordinarily used under the name of "a little swallow" (*traguito*.) The ceremony of presenting the garments is as follows:

All the community gather about the circular platform in the Church which is called the Presbytery. The habit of the new candidate is spread on the floor, having around it four lighted candles. The bell tolls, as if for the dead, and the Church is draped in black. After the company has prayed a few brief moments, the Superior appears dressed in his pontifical robes, bringing with him the new candidate. If he is to become a "Father" (Priest) the tonsure is already made; a Lay Brother requires none.

The Superior ascends to his chair and two monks take the candidate and lay him on the habit as though he were dead. Over his outstretched form another Father, elected by the Superior, preaches a sermon on the necessity of dying to the world and its pomps and vanities in order to live wholly consecrated to "the Church," which is the Kingdom of Christ. At the close of this moving address, the Superior intones a hymn, in which all the company join, and then disrobes the aspirant and reclothes him in the habit. Now, dressed in his monkish garb he turns towards the Superior and kneeling, kisses his feet and hands. Then, greeting the Fathers and Brothers with an embrace, he goes with the other Novices to the "Noviciado," which is a place separated from the common edifice, where he remains confined for a year, without being allowed to speak even to the Monks, or to write or receive letters or messages from anyone, until his profession.

To-day the roughness and coarseness of the habit has disappeared, and every friar has as many habits, made of as fine cloth as the riches of his family or friends allow.

Our readers will not take it amiss if we give them but a brief glimpse of convent life.

The convents contain as many Monks as their capacity will allow. There are separate convents for Novices, Choristers and Regulars. The first besides the community of the Monks contains a separate building for the Novices. The second is for the Choristers who having completed their Noviciate in another convent, are removed hither to finish their Monastic studies. There is another class of friars, who

make the three great vows, and are called "Lay Brothers," and who are charged with the domestic duties of the convent.

The rule of the Capuchin Convents is that all should rise at midnight to recite Matins and Laudes, but to-day, in scarcely any convent is this rule observed except in those of the Novices. Still, in order that the people may not note this fault, the bell man never fails to toll the bell upon the stroke of twelve.

At one o'clock they retire to sleep until quarter before five, when all rise and go to the Choir. The morning service is begun by the Superior, who recites once the Ave Maria, which, according to the custom of the Capuchins, is repeated every hour; these all join in repeating the Angelus, and three Ave Marias to the Virgin, and the Litany of all the Saints, after which, two monks, kneeling before the chair of the Superior, hold up to him a ritual from which he reads prayers for the extermination of heretics, prosperity of the Church, and health of the Pope. Then one of the Choristers reads the meditation for the day, which must be on the Passion of our Lord; all the lights are extinguished and the whole company remain in rigorous silence until six o'clock. At half past five masses are begun, according to the order prescribed by the Superior at the beginning of the week, on a tablet in which the names of all the Fathers are written. A few at a time, the Fathers steal out of the Choir and perform a silent mass at the different altars in the main part of the church.

At six o'clock, the Superior recites the Ave Maria, and retires from the Choir, while the Fathers chant in scarcely audible voices Prima and Tertia.

As soon as these Latin prayers are begun, the Lay Brothers leave the Choir. (The prayers of the Lay Brothers consist in reciting the Pater Noster twenty-five times for the Matins, five times for Laudes, and seven times for each of the hours, Prima, Tertia, Sexta and Nona, twelve times for Vespers, and seven times for "Completas," at the close of the day.)

When Tertia is over, which is at half-past six, the Conventual Mass is recited, which formerly used to be said for the souls of benefactors of the Convent, but is now only repeated for gain.

After this, all who are not engaged in saying mass go to the Refectory and take chocolate; then the Brothers separate. Some go to work in the vegetable gardens, others to beg alms in the city, and others to the different offices of tailor, cook, and shoemaker. The Fathers must pass the day in confession and study.

At eleven the bell is rung, and the Fathers and Choristers flock to the Choir to recite Sexta and Nona.

Half-past eleven is the hour for dinner, which consists of soup, meat and vegetables, accompanied by desert. In all the convents wine is allowed.

After dinner all kneel before the Superior who is seated in his chair, and, beginning with the youngest, each makes his confession in this way: "My Father I confess my faults; I am a wicked monk, not performing my obligations;" then he names some special offense and is given a penance by the Superior. One of the Fathers then reads a chapter from the New Testament in Latin, and a Chorister reads a story of the Saints, or a portion of the Chronicles of the Order.

The afternoon is passed in the same way as the morning until six o'clock when prayers are recited. At seven supper is served, and after that there is an hour of recreation, when the Fathers may converse with Fathers, Brothers with Brothers, and Choristers with Choristers. At nine o'clock all in the Convent should be asleep.

This in short, is life in the Monastery according to the Rule of the Order, but on entering the Monasteries of to-day one finds that the actual practice is far different. This is why good Monks find life unbearable; all their illusions concerning the Monastic system are dispelled as soon as they have seen the inward corruptions of these institutions.

It seems to me that the hard walls of the Convent of the Magdalena then received and will ever bear the record of my tears and my afflictions as I was imprisoned in their precincts, without hope or consolation. They might tell how my spirit suffered when I saw the virtuous Father Bernardino leave the convent never to be heard of by us again.

There, in the same convent lived such men as the infamous Father Reos, who mixed potions for his victims, that with their bodies certain scandals might be buried in the silence of the grave. (See chap. 6, Vol. I, in my work "The Three Phases of Life," which contains extracts from the original documents and papers.")

O, God, how could I remain in a Monastery the scene of such crimes, and in a community so depraved!

There I saw what I never could have imagined until I gained an inside view

While I was Secretary of the Superior General of the Capuchins in Spain, a secret order from the Sacred College of Cardinals obliged me, against my will, and contrary to the rules of the Capuchins, to undertake



a most delicate political commission favoring the election as deputy of a certain favorite of Rome. A crime committed by Monks of the Monastery of Antiquera was such as to throw this town into extreme excitement, as is yet to be seen in the reports and remarks of the newspapers of that day. But why go into the sickening details of the many outrages to morality and social purity?

Time fails me here to state the defilement and red-handed sin, of such men as Father Nicholas who was expelled for a social crime, and as he departed discharged a revolver at the Superior; Father Prudencio equally shameless and guilty; Father Carlos a beastly sot as well as a monster of iniquity. What shall be said of the nameless deeds, the infamous cunning, the brutality of the Monastic system, which, instead of making men holy, by its prison severity of discipline and its worse than prison morals infuses even in good men, the spirit and compels the acts of Convicts. The details of these notorious scandals known to myself, together with the documentary evidence of the same, I reserve for publication in my work to be published later, entitled "Convent Life Revealed" by a Superior of the Capuchin Order in Spain.

Oh hearts in which any feeling lingers, why have you proscribed me? Why call me "Apostate" and "infamous!" Is it not a free and pure conscience which demands a separation from such despicable beings? Is it not the very voice of my tender Mother, which in the sorrowful nights I passed in the Cloister, bathed in tears, and bitterness of spirit, called to me: "Go forth, my son, go forth for the love of God, before whom you have bowed the knee, for the love of your own soul, and for your love to me! Go, tarry not, least the tainted air of that foul slough defile you, and destroy the good seed which, with so much care, I labored to sow in your heart, from the first years of your life!"

Do you need further evidence? I will say to you, that, after becoming Superior I saw that I was in danger of losing my self respect, as it seemed impossible in the circumstances to act with any sincerity.

Only two facts are needed to prove the actual state of the Convents: The Very Reverend Father Jose de Monovar, Pvincial Vicar of Spain said to one of my relatives; "If before becoming a Monk I could have imagined what exists in Convents, and what I see in them, I never would have entered one." He himself wrote me a letter which I copy here *literatim*:

Reverend Father Eduardo de Pego, Superior of the Convent of Sanlucar de Barrameda:

ORIHUELA, JUNE 7, 1893.

My Dear Father :

I have received your Reverence's estimable favor in which you are pleased to acknowledge the receipt of the decree of my appointment as Vicar Provincial.

I thank your Reverence very warmly for your felicitation, for it was an act of special courtesy characteristic of your Reverence, and a token of good will toward me, but, this aside, does it appear to you, dear Father a cause of satisfaction to assume a burden so heavy in the actual circumstances? I have indeed accepted it, but only because of my obligation of "Holy Obedience," (blind submission to Superiors.)

Another letter from the Most Reverend Father Calasanz, Counsellor of the Congregation of the Propaganda Fide, the Holy Office, Bishops and Regulars (Special Secret Court for adjudicating all cases arising in the different orders of Monks) and Examiner of the Roman Clergy, which he addressed to me and which I still have in my possession. He writes as follows .

"Having submitted to us with evidence, and by means of authentic documents that there exists in the Province of Toledo, a low conspiracy, and plots against the authority and prestige of the Courier General, and the Superiors General, and their delegates and coadjutors ; we wish your Reverence to bring and present to us the documents and letters, all and several, which you have received since your election as Superior, whatever the character of the authors of these documents and letters, in which are treated matters of Provincial Elections, Government of the Order in General, or in the Province of Toledo, or of Superiors General or of the Courier General, or of delegates of the same.

Use all means within your power, and I exhort you to proceed without fear or favor and without personal scruples in this matter, and that wherever you discover an indication of any possible evidence for my government, do whatever seems to you best for the same, and to this end I give you the order of "Holy Obedience."

"The honor of the Superiors General is to be regarded above all things, and I promise to you the most inviolable secrecy."

Thus, in the state in which every dispassionate reader can imagine me, my spirit tortured with doubts and sorrows, I was compelled to drag out a life pitiful enough. I turned to my God ; I cried to Heaven for light which should indicate to me what I ought to do, but the heavens seemed brass above my head and upon my agitated conscience there fell no gentle dew of peace.

What could I do in such extremity? Leave the Order? I loved it passionately. I knew that its members were unworthy, but I desired to uphold its pristine purity. I prayed, I consulted venerable Bishops, my

personal friends, who found themselves much perplexed as to the course, to be given me.

The affairs of the Order had become more and more stormy and desperate when it was abandoned by Reverend Bernabe de Astorga first Counsel of the General of the Order, who to-day is Chaplain of the Nuns of Cadiz, and by the Father Cayetano de Ignalado, Secretary General, Father Pablo de Behar, Superior of the Convent of Leon, and other eminent and respectable Fathers.

At this juncture the Custodian of Missions in Colombia arrived in Spain. He came to obtain Friars for the Missions in that country.

One night, being at prayer, it appeared to me that all my sufferings were because I had been called of God to serve him as a missionary.

I laid my desire before Rome, and received answer that even if my health should permit, there was no case in which a Superior should leave his proper Convent for this object.

Seeing that nothing could be gained from my Superiors, I resolved to write directly to his Holiness, telling him that the sad events which were discovered in our Order with oppressive frequency had laid upon me the necessity of leaving the Order or of entirely losing my faith. "Which last is so abhorrent to me, that I pray Heaven I might pass through a thousand deaths, if it were possible, rather than pass through such an experience. While in prayer to God that he would give me to know His holy will in this matter, my desire to consecrate my life for the good of the poor Indians and the benighted people of South America, arose anew within me.

"Having submitted my desire to my Superiors, and received a refusal without other reason than their excessive tenderness for me, I presume to present this desire to your Holiness in order that such an extraordinary proposal may be placed in the hands of God, and you may decree that which is in accordance with the Divine Will."

Within a few days I received a decree from the Sacred Congregation of the Propoganda Fide, signed by the Cardinal Ledochowski, in which they appointed me Apostolic Missionary. Shortly thereafter, we sailed for Columbia.

It would be impossible for me to express the conflicting emotions of my heart when the steamer, ploughing majestically the high seas, left the shores of Spain to convey me to those other shores, the sight of which caused the anxious heart of Columbus to leap for joy, and lifted his soul with gratitude to Heaven.

My heart had been sorely bruised, but nevertheless hope rose anew within me—a hope to find outside of the dark conditions of my Order the long sought peace of soul; and my joy was unbounded. But on arriving at the end of my voyage I perceived my error. The Monks in Columbia were in worse condition than those of Spain.

The Custodian had his residence in Rio Hacha, having built in that town a convent and church with the donations drawn from Spain in a most scandalous manner, as our readers can see in another paper entitled "The Poverty of the Convents," which we think to publish shortly if circumstances permit.

Meantime, other Monks passed a life of heroic sacrifice among the Indians, without more to eat than some few fruits such as they could find, and the scant supply of milk which the Indians gave them; without other covering than the vault of heaven, or other bed than a poor hammock.

The Custodian and his secretary lived in a city without troubling themselves about the mission, and drawing from the Columbian Government the salary of all the Missionaries. The lives of the Custodian and his Secretary and Father Pedro de Mira, his Counsellor, were scandalous in the extreme.

I have in my possession several letters of the most reprehensible character written to Father Pedro. In view of the state in which the affairs of the Order were found, I commanded the Monks, each one to address me a letter exposing all the scandals which attached to these three principal Monks.

These letters accompanied by another of my own I sent to Rome. To my great surprise, instead of receiving a decision such as was to be expected, I was told to discipline my Monks in order that they should not become accustomed to pass judgment on their Superiors!

The affairs of my Mission obliged me to convene a chapter, in which I discovered the motive which prevented Rome from treating the case as justice required.

The Custodian received from the Government a great sum, and another from the Market of Guagiro. Besides, he drew regularly for six years, the money for an orphanage which was never in existence, and also the salary for a school teacher in every village of the Indians, where in reality there were no schools. This money, with other funds collected in different ways, all went to Rome,—excellent means of holding power.

In January, 1893, the Ministry of Public Instruction published a complaint against the Capuchins, which the curious reader can see if he so desire.

In Barranquilla the papers published another scandal which gave us much trouble to conceal. These facts, now notorious, contributed powerfully to disgrace the order and its members. The result was to plunge me in profound grief.

All the good Monks, who saw the scandals of the people of Rio Hacha and other towns, wrote to me and I had the disagreeable duty of telling them I did not see any other remedy than that of prayer, since I had lost faith in Rome to such a degree that I could have no hope of any assistance from that source.

In December, 1894, all the Capuchin Monks of Colombia, assembled in Rio Hacha, and there we considered various questions regarding certain unjust penalties imposed by the Custodian upon his Monks. Thereupon, instead of sending an account of the state of the missions to Rome, I sent a letter in the following terms:

Considering the impotence of Rome to avert the total ruin which menaces our Order; having assured myself that the actual evils of which we are openly accused owe their origin directly or indirectly to the high functionaries of the Order in Rome, I confined myself solely to the petition to be separated, unconditionally and at once, from the Order; and in case of refusal, I should be obliged to adopt other means for my relief, which would in no way better the reputation of Rome, albeit they would be in accord with the most sacred convictions of my conscience.

Without being able to wait for an answer, and in order to obtain better means of communication with Rome, I moved my residence to Barranquilla, on the tenth of January, 1895, taking with me eight Monks.

During my residence in Barranquilla I corresponded with other Monks who agreed with me to leave the Order.

I was sorely troubled that I did not know what system of belief to adopt for myself and my friends. The Dogmas of Rome were rejected by my reason and repugnant to my conscience. My torture became extreme. According to my strict religious education I was now an out-cast; but for what, O my God! What more could I have done than I did?

As a man of society I had left all to follow God, when I might well

entertain worldly aspirations : as a Monk, what distinguished honors and rewards, when I chose the hard life of a Missionary !

Could God abandon me to such a lamentable state while my heart was seeking all the more to merge my will in His? Impossible! Should I end by losing faith in the Pope and in his religion? I did not believe them, and yet day and night I wept bitterly because I thought that inseparable from that religion was the God of my dearest mother, whom I loved with all my soul. I remembered her piety, her virtues and counsels ; and finding myself so far from thinking what I had thought while she was still living, I sank overcome in a sea of doubt and sorrow.

I ought now to say that, without knowing why, after having devoted myself for some time with intense interest to the study of the Bible in the Vulgate version, and having seen in it my conduct justified, I resolved to teach the Bible only, using no commentaries of any kind. In all my public sermons and private instruction in the confessional, I sought to inculcate my ideas.

Some of the Monks noted this and warned me that I was becoming very liberal. Up to this time I had never thought of becoming a Protestant for the simple reason that, according to what I had read, Protestantism could never satisfy the longings of my heart. I needed to love the God my mother loved, a God all love and goodness, who in better spheres had prepared for us eternal mansions, where our dear ones should be united with us sometime to part no more.

I also needed a religion which should have for its foundation Divine Truth, and one which should be accompanied by the sweetest Liberty, and holy Equality and human Brotherhood ; and this religion I did not think to find in Protestantism, according to the ideas I had received from the Roman Apologists.

For this reason, to become a disciple of the pure Gospel I supposed would place me alone in the midst of the world, looking forward to an impossible Utopia.

One day, returning from a visit a to sick person, the wind wafted over the sandy street, a loose leaf, which fell right before my feet. I took it up and saw that it contained a hymn with music, its author no other than the much persecuted Father J. B. Cabrera, an ex-Escolapian, now the Protestant Bishop of Madrid. Without stopping to read the leaflet, I hid it in my pocket, and turned anxiously towards my home.

There I shut myself in my room and began to read the hymn. It is

beyond my utmost power to say how deeply my heart was impressed by the finding of this precious treasure. My soul was full. Now I did not stand alone in the world. I saw that outside of the Church of Rome, which imposes doctrines repugnant to reason, and corrupts so many souls in the name of God, there existed true believers in my Mother's God for whom my soul thirsted.

From that day I was happy. As my soul could no longer continue in such violent agitation, I took steps toward realizing my new ideals.

During the night I wrote an order for all the Monks to proceed to Caracas, under pretext of the Revolution in Colombia. I remained alone in Barranquilla with a Lay Brother. From that time I employed every occasion to investigate Protestantism and Protestants, but no one could give me any satisfactory information.

One day there came a Beata (a woman blindly devoted to the Church and Priests) to me for confession, and I at once asked her if she ever had the misfortune to speak at any time with Protestants, or with persons who had any relation with them. The Beata hesitated and answered me. "Father I have a sister who has some Protestant books."

"How is that?" said I. "Can you sleep tranquil, with that deadly poison of the soul near you, in your house? Go without delay, and bring me those books. I can give you no absolution, before you bring them to me."

The Beata departed, and after a short time returned with a New Testament, a Bible, a hymn book and a tract entitled "Lucilla." I gave her absolution, and went immediately to my house.

All that day I spent locked in my room comparing the Bible with my own. The translation was most faithful, and had none of those errors alleged by Roman authors to exist. The only difference was the absence of the Apocryphal Books.

What are the Apocryphal Books? What end do they serve? For several days, I devoted myself exclusively to the study of these books. The Roman Church teaches us that the Reformers rejected them for the sole reason that they were in conflict with their Protestant system of belief; but after a careful study I inferred that, if Luther had lacked that faith which impelled him to achieve some of the greatest works which the human mind has accomplished, he would necessarily avail himself of the aid of such books to establish a worldly cause.

In a word, the Apocryphal books, if they are necessary to sustain the

power of any man, are proved useless in a Divine cause, and even in many cases would be destructive to the purity of religion.

In this conflict I needed some one who should aid me, and who better than a real Protestant?

Rome being so full of intrigues, fallacies and perversities may be false and perverse when speaking of Protestantism; on the other hand, I read the hymns, and said to myself, "impossible that a community which expresses itself in such hymns should be corrupt. I will speak with the Protestant pastor himself."

But how? In Paraguaipoa, a little hamlet near Maracaibo and subject to its jurisdiction there was a Capuchin Monk in whom I had perfect confidence, and of whom I could avail myself in all cases of difficulty. That very day I sent him an order to come without delay to Barranquilla. He arrived within a few days.

I told him nothing the first day, except that I, not liking to remain alone, had decided to close the residence in Paraguaipoa for some time. I despatched an order to two Monks who remained there to remove to R'io Hacha and to put themselves under the order of the Custodian until further notice.

The following day I called to my office the Monk alluded to, and after imposing upon him entire secrecy, which the case demanded, I revealed my desire and entrusted to him my commission, which was no other than to go and speak with the Protestant minister.

At first I did not tell him my real purpose, and he, thinking there was a matter for secret investigation in order to write something against Protestantism, made no objection. I commissioned "Beata" to buy a suit of citizens' clothes, and that she might not suspect anything, I told her that on account of the Revolution, I had to direct certain secret measures.

At last the supreme moment came for taking one of the most extraordinary steps of my life; for the first time there fell upon me the curse of the Pope, and his excommunication destroyed forever the "virtues" which with so much care my own sweet Mother had sown in my heart.

It was nine o'clock at night when, by a secret door, and dressed in citizens clothes, my chosen helper left the house of the Capuchins. I myself opened the door for him, and whispered, "Courage and prudence!" as I parted from him in the street. The rays of the sinking moon were kissing the hills for the last time, leaving the earth wrapped in the blackness of night. My heart beat with such violence and so filled my whole



breast as to almost stifle me; the moments appeared to me ages, and scarcely had my emissary turned the first corner before I began to be anxious for his return.

It would be impossible to describe all that passed through my mind in that time of waiting. Anxiety possessed me, and in every direction I looked with uncertainty. Am I a criminal? I said to myself "no, for my conscience remains tranquil." What do I fear? There is nothing for me to fear!

I was filled with longing to discern the form of my beloved Mother, in order to read in her face whether perchance she approved my designs.

Deep sighs escaped from me, as the time dragged on interminably.  
\* \* \* \* Now it seemed to me that I saw my messenger in prison and the town in an uproar with the news that a disguised Capuchin had been caught by the police in the house of the Protestant missionary.  
\* \* \* \* Already I seemed to hear the sad news that Protestantism could not satisfy the aspirations of my soul. I cried to Heaven and fervently besought a happy issue out of my distress, and above all, the Divine Grace, to do in everything and always the will of my God.

At last an almost imperceptible sound was heard—the concerted signal.

With anxious haste I opened the door silently, and until three o'clock in the morning I held my companion in close conference.

The following day I received a letter from Rome in which I was told to forward an order to the Custodian to present himself without delay at the Capital of the Catholic world; and I was assured that he would not return to Colombia, and that if I desisted from my effort to be made a secular priest, the news of which had been received in Rome with greatest astonishment, I should be made Custodian, provided I obtained from his Holiness a dispensation on account of my youth, the required age being at least forty-two years.

This letter I answered from "Christ's Mission," in New York.

After studying carefully all that my companion had told me with regard to my now beloved Brother, Mr. Pond, I again commissioned him to go by night and ask for a Bible, an exact copy of that which he himself used, and for his creed, and to obtain his reply to certain questions concerning his concept of human dignity and liberty. At the same time I sent to Mr. Pond a poem on liberty, in order that he might see in it my own ideas, and might tell me if they agreed with his.

When my companion returned, I had the immense satisfaction of knowing that Mr. Pond was just such a counsellor as I longed for.

His conversation and intercourse soon dispelled from my mind all prejudice against Protestantism.

Within a few days I had the pleasure of receiving Mr. Pond in my house, with all precautions which the case required and under protection of the darkness of night. In our interview no point of polemics was discussed. I confined myself to asking if the Bible were really the rule upon which the Protestants based their conduct, and receiving his answer in the affirmative, I said, "I am a Protestant."

After this interview my sermons treated of the Scripture as the supreme authority. This doctrine I preached in the Church of the San Rosario, and in the Cathedral of San Nicholas, in presence of a great congregation.

Whether by reason of public manifestations of my faith, or because of my private conversations in which I had declared that neither Pope nor ceremonial observances can avail; that only faith within our souls, inspired by the Spirit, fed by the word of God, can save; certain it is that I received a letter from the Bishop of Cartagena, who was my friend inviting me to a personal interview.

This appeared to me the best occasion for leaving the Monastery, which I at once arranged to do. Remembering that the Mouks would deprive me of my manuscript, as they had done in the case of others; and not being able to remove my trunks with me because of the Revolution, I deposited all my effects in the house of a friend whom I informed that, from that moment he was to regard me as having of my own will abandoned the life of a Monk, and for this reason he should not surrender my trunks to anyone nor permit any one to search them. I ordered the Lay Brother to go to Rio Hacha, and took with me the Monk before mentioned.

Arrived at Cartagena, the Bishop said nothing particular to us. Very friendly with me, as he had always had been, he placed at my disposal an apartment in his palace. One thing seemed to me strange, as being contrary to his custom. He sent my companion to the Seminary to lodge.

At night the Bishop and I remained together for a long time, discussing the affairs of the Capuchins and the conduct of certain Monks and others.

I then declared myself determined to leave the *Order* (My intentions

was to leave the *Church of Rome*.) I remained with the Bishop eight days aiding him in the services of Holy week, and preaching.

Two days after Easter I took my leave to go to Curazao.

At our parting we both wept, I for thinking of the disappointment the venerable prelate would feel—he, from whom I had received so many proofs of affection; and he at the thought that, from Curazao, I would go to Spain, and so lost all hope of seeing me again.

There are moments in life so agonizing that no pen can represent them. When I parted from the Bishop I experienced a sharper and bitter conflict of spirit than any I had yet suffered. The Grace which I had received in Barranquilla seemed to be withdrawn, and I again suffered that weakness of heart which too frequently proves to be the hidden shoal where on our noblest purposes run aground, or are totally wrecked. My whole horizon seemed to gather blackness, from my purposed "Apostacy," and frightened me almost to the abandoning of all my plans. I sank farther and farther into the depths; at the very lowest deep of my dejection, there clearest I heard an inner voice, saying, "Forward! the Martyr's death is a thousand times preferable to the life of a hypocrite!"

At last, on board the steamer, I met several friends who, because of political complications felt obliged to imigrate to the hospitable Isle whither I was also bound.

Several hours before landing I put off my Monkish garb, shaved away the "sacred" tousure, and put on citizens' dress.

On the steamer ticket, I had written my original secular name, thinking thereby to escape notice on arriving at Curazao.

But looking over the published list of passengers, the Spanish Consul there, who knew several members of my family, noted my arrival and paid me a visit at the hotel; and himself informed the Bishop of Curazao of my arrival. The Bishop that very afternoon paid me a visit and invited me to lodge at his palace, which however I could not do, for the simple reason that according to the instructions of Rev. Mr. Pond of Barranquilla, I had already written to R. M. J. Norwood, agent of the American Bible Society, who was to give me aid and counsel at this all important juncture.

All Curazao was aware of my presence despite all my efforts to remain unobserved. This made my position only more difficult, and demanded more courage and will in order to adopt a resolute line of conduct. I greatly needed quiet in order to mature all plans, and yet

I must receive my friends, knowing at the same time their surprise and disappointment to come.

Hence it seemed best to change my hotel without disclosing my destination. The evening of the next day I had the pleasure of seeing Rev. Mr. Norwood, who had arrived that day in his launch. During our interview it was decided that I remove at once to Mr. Norwood's house; that the authorities be requested to grant permission and protection to announce publicly in the theatre, our renunciation of Rome. The permission was given.

After all precautions had been taken, hand-bills were scattered through the town, which caused as great a stir as if so many cartridges of dynamite had exploded.

From the moment of issuing the notices of my separation from Rome, a stream of letters had poured in upon me; some of these almost broke my heart, and others I did not read for fear they would make me untrue to my word and my conscience.

The agitation and stress of my spirit can better be imagined than described.

At 2 P. M. I set out for the Theatre "Naar." The spacious edifice was filled with people. The first words of my address were received with solicitude and silence which soon changed into loud acclamations and applause so frequent as to interrupt my speech at the end of every sentence. My address was a triumph.

Meantime my fellow-Monk had succumbed to the promises, flatteries, importunities and lies of our Roman friends. He broke his good promises and failed to put in an appearance. I had now also to speak again in the evening, in order to fulfil the published program. At five P. M. the Chief of Police came to announce that he had received notice the priests were prepared to make a disturbance that evening, and he counselled me not to go into the street until the arrival of an escort of police.

The hour was at hand and I withdrew to my room to offer myself in sacrifice to God.

I reached the Theatre and had not spoken two sentences, when there arose great confusion and outcries, which seemed to increase every moment. The police on one hand and the protestations of the general indignation on the other, against this outrage, made it impossible to speak.

Several arrests were made, and order being restored, at request of the

audience I continued my speech to the end. On leaving the Theatre, stones were thrown at me, but did not reach me.

Yielding to the supplications of my fellow-Monk, I resolved to go to the Episcopal palace to have an interview with the Bishops. Having been previously invited, the principal Ecclesiastics and persons of importance in the Island were there awaiting me.

The first act of this conference was to demand that I sign a writing, which was "a recantation of my utterances upon the true and only authority in matters of faith and practice: the Holy Scriptures—a protest that the discourse in the Theatre was exacted of me by threats and violence from Mr. Norwood, and a declaration that, fearing that the persecution of the sects which Mr. Norwood could direct against me, I now voluntarily placed myself in the hands of the Bishop, that I might live in retirement; and to this intent I prayed the Civil Authorities to forego an investigation as to my person and conduct."

When this paper was read to me, I was filled with indignation, and said with great resolution: "Gentlemen, if I had not ample evidence that the religion of Rome is not true, rather that it is rotten to the core, full of intrigues and falsehood, this very attempt to deceive me, would fully confirm my opinion. Therefore let none of you regard as strange my withdrawal from Rome without further delay."

This said I at once left the conference, and that evening sailed for La Guaira in the company of Rev. Mr. Norwood and General Mac. Pherson, of the Venezuelan army. Both in LaGuaira and in Caracas I had a great reception. Never can I forget the attentions with which the authorities honored me. The hotel was guarded, that no one should intrude upon me; while both the American Legation and the Spanish Minister laid me under lasting obligation by their unstinted kindness and courtesy.

Several days passed in quiet, meantime, so urgent were the requests of former friends to see me, that I could but give one day to receptions, but so was I troubled and distressed by their supplications and tears, that I was at last obliged to refuse to see anyone. That I might obtain a greater quiet, an apartment at the American Legation was placed at my disposal, which I occupied for a few days. The Arch Bishop my personal friend, desiring to see me, and not being able to do so, availed himself of the civil authorities to accomplish this object.

One evening the Governor and I were at the Episcopal Palace. The interview was important. The Bishop respected my opinion but he

regretted my separation. This sincere friendship for me was proven in this act, and I feel assured that this will unite us always, even unto death.

I now needed two principal things, first to separate myself from so many friends, intercourse with whom broke my heart, and second to see in good time a Protestant people, whose exemplification of Christian virtues should be an object-lesson to encourage and confirm me in the justice of my course. At the first opportunity I turned to this noble American people, betaking myself to the protecting folds of its broad flag, which to-day I love as if it had floated above my cradle. Having enrolled my name as member of one of the churches, and having registered as an intended citizen of the United States, my all absorbing desire is that with the Gospel faith of the American people in my heart, and their loved banner waving over my head, I may return to the people of Colombia to teach them that, in this generation, a nation increases in true greatness, only in proportion as it frees itself from the crushing yoke of Popes, Priests and Monks, and adopts the only true faith, that of the free Evangelical Sons of North America. For their faith in an open Gospel is the eternal and only foundation of their religious and civil liberty and their proud distinction among the nations.



# By the Same Author

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## “THREE PHASES OF LIFE,”

A Tale, in which, for the first time are exhibited Documents from the secret Archives of certain Convents, exposing the Intrigues and Persecutions directed against the Spanish “Reformers” by the Monastic Orders.

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## “FRAY LEANDRO, THE ALMONER OF MY CONVENT,”

A Tale illustrating the ‘Poverty of Monastics.’

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## “THE INTERIOR OF MY CONVENT”

The Truth as to the Morals of Monastics; and as to their Influence on National Politics.

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The Data and Documents on which the above works are based are of the greatest interest and importance, as they are derived from *the highest sources.*



## Religious Intelligence.

### An Extraordinary Catholic Mission.

BY THE REV. A. P. DOYLE,  
EDITOR OF THE "CATHOLIC WORLD MAGAZINE."

THE story of a great mission has its points of interest to evangelistic workers of every shade of religious belief. A short time ago, in the church of the Paulist Fathers, there was hrought to successful conclusion one of the most notable examples of revival work that the religious history of New York has to record. For five weeks the great stone church on the upper West side was thronged night and morning, and the priests who were engaged in giving the mission heard the confessions of 13,342 people, by actual count. If there had been placed at the doors of the church the turnstile to record the comings-in and goings-out of the people it would easily have registered 125,000 admissions during the sessions of this great mission. And still it was only a local affair, making no pretense to any metropolitan influence; nor was it specially heralded in the papers by any press agents. It was intended only for the people of the parish of the Paulist Fathers, and among them it did splendid work in the condemnation of vice, in the elevation of standards of morality, and in the general awakening of desires for deeper spirituality.

Tho it revived the religious spirit among the people who came within its influence, still it was not a "revival" in the common sense in which that word is used. A mission differs from a revival both in its purposes and in its methods. While both may seek to stimulate the flagging energies and the low spiritual life of tepid people, still the starting-point of the work and the means employed are very different. The mission presupposes an earnest belief on the part of the hearers. The mission is like the farmer who starts with a field that has been cleared of stumps and rocks and has at previous times yielded good harvests. It takes for granted that the people have a strong faith in all the teachings of Christ; and among people living under the Catholic rule of faith this is invariably so. It makes its appeal not so much "to believe on the Lord Jesus" as to do his will by avoiding sin and practicing virtue.

The methods whereby its end is attained, too, radically differ. The missionary stirs his hearer to repentance for sin, and when his conscience is thoroughly aroused, he sends him to confession, and there, in the solitude of the confessional with no one to listen to the tale of a sinful life but God and his representative, the sinner pours out his guilt-laden heart, with the hope of securing forgiveness. Through the instrumentality of the confessional the best results are secured. There is established the personal touch between the missionary and the penitent's soul. There is under consideration the spiritual needs of a particular individual. The sinner comes to kneel in the darkness on one side of a partition; and there, as if alone with his judge, he lays bare the diseases of his soul to the skilful physician; he asks the advice of a faithful counselor, and he accepts the decision of a prudent judge. Before he came he had the conditions necessary for repentance—sorrow for the past and a purpose of amendment for the future—and he comes now to place what will be very effectual barriers against backsliding into sin.

It is the vigorous preaching of the great truths, the impressing on the mind with all the earnestness and eloquence of an experienced preacher the paramount importance of the soul's salvation, the danger in the commission of sin, the dread of its eternal loss by the sudden overtaking of death, the facing of the judgment of an angry God—it is all this, joined with the personal contact with the individual soul, which the confessional offers, that makes the mission such a tremendous machine for spiritual regeneration.

The motto adopted at this mission was "divide and conquer." For this purpose it was announced that the mission would be so divided that a certain section of the parish would enjoy its advantages during a specified week, the church not being large enough, tho its seating capacity exceeds 3,000, to accommodate all the people at once. The first week was given to the married women, because it is generally found that they are the more religious-minded, and once aroused will do the most effective work with the men. The second week was given to the single women; the third week to the married men, and the fourth week to the single men. During each week the services were held in the evening and at five o'clock in the morning; and night and morning during their respective weeks the various classes of the parish filled the big church from altar to door, crowding the aisles, overflowing into the chancel, sitting on the altar steps and extending out into the vestibule, so that it was impossible for many to gain even access to the church. This crowd at night with only a slight diminution of numbers, was duplicated in the morning at five o'clock, long before the drowsy city was stirring from its slumbers and in spite of zero weather and inclement storms.

Perchance there is no better measure of the depth and earnestness of one's religious life than the magnitude of the sacrifices which one is willing to make in order to cultivate it. And to most people the effort of rising before the dawn and rushing through the cold streets and gathering in a crowded church is one of the most difficult sacrifices to accomplish.

Relentless war was waged upon vice in every form, not only by a vigorous condemnation of it but by the cultivation of the opposite virtue. The virtues that make for a better home life were especially emphasized, particularly the cultivation of total abstinence. Pledge cards were signed to the number of 2,640 by persons who declared their intention of refraining entirely from the use of intoxicating drinks for periods of time ranging from a few years to a lifetime.

On the whole the mission was a splendid instance of the vigor of the faith among the common people. The statement is frequently met with nowadays that religious faith is dying out from among the masses. Such manifestations of it as were witnessed during this mission conclusively prove that such is not the case among the Catholic people.

NEW YORK CITY.

It is the recognition of this fact, as much as wounded patriotism, which has led even irreligious men and Voltairians to take sides with a reaction which, in part, is religious. This explains the popularity of Edouard Drumont's campaign among the Jews (for which there are economic pretexts), and the general distrust of the Protestant influence which has hitherto molded the Republic. Freebinkers who, under the name of Freemasons, have had twenty years of uninterrupted successes, are losing ground in the very Radical party which they created.

M. Brunetière is the dogmatist of the popular movement. As the director of the *Revue des Deux Mondes* and founder of a philosophy of criticism in succession of Sainte-Beuve and Taine, he would scarcely be recognized as Catholic or even Christian. It is possible that his recent utterances are the sign of an evolution going on in his own conscience; but possibly, also, they are only a philosopher's recognition of what he would consider facts in the natural history of Frenchmen. In an after-dinner speech at Besançon, in the presence of the Archbishop, he pointed out the connection of the new idealism (which is a revolt against the naturalism of Zola) with religion.

"We no longer admit to-day, as was done only twenty-five years ago, and even less, that unbelief or incredulity are a proof of liberty, breadth, reach of mind. The denial of the supernatural passed then for the very condition of the scientific mind. Intoxicated with knowing a little more than our fathers, men boasted that they had annihilated, suppressed, made ridiculous all mystery. Voltairianism was always alive and growing; it was fashionable to profess it. If you wish to know what has become of this fashion, I refer you to Mr. Balfour's book on the 'Foundations of Belief'; I refer you to the declarations—so simple, yet so clear—which Pasteur so often repeated; and, as I am speaking in his native country, why should I not also refer to the notes of Proudhon, only recently published, on Renan's 'Life of Jesus'? Wrapped as we are in obscurity which seems to thicken as we strive to pierce it, and condemned, moreover, by the constitution of our mind to see, as has been said, the supernatural reappear at the circumference of our knowledge, men recognize that the sincerest faith, as also the humblest and the highest and the wisest science—even that which, if most 'modern,' can coexist in the same brain."

This is the philosophical conclusion of M. Brunetière. He followed it up with his conclusions as a patriot:

"Wherever I have passed I have been able to see that Catholicism is France and that France is Catholicism. I had often heard it said, and I was ready to believe it. I have seen it, I am now convinced of it, and without doubt I should have little difficulty in convincing you also; but I should wish, apart from all party-spirit and in the sole interest of the greatness of the French name, that every Frenchman might be convinced of it as we are. I say distinctly—in the sole interest of the greatness of the French name and country. To-day the state of the civilized world is such that a Frenchman can do nothing against Catholicism without injury to the greatness of France, to the greater profit of some hostile power; and, reciprocally, in the entire world, whether in China or in Canada, whatever he may do in the interests of Catholicism, he does it, or at least he has done it until now, in the interest of France herself. For me, this reason alone would be enough to encourage me in the resolution I have taken and in which I shall persevere."

After patriotism comes a well-warranted concern for national morality. During the more violent years of the Republic's contest with the Church, even the name of God was expunged from all schoolbooks, on the plea of absolute neutrality. Recent administrations have somewhat softened this childish rigor, to the great indignation of the Radicals, who, it must be said, have the official countenance of Freemasonry as represented by the Grand Orient, M. Bertelot, the eminent chemist who was the lifelong friend of Renan, M. Clémenceau, and the rest. All these still take seriously what Jules Ferry is reported to have said to the "lay education" adopted by the Republic—"Our aim is to dechristianize France!"

Whatever may be the truth in theory, in practice the artificial and expensive system of education adopted by the State has proved itself inefficient from the moral point of view. M. Guillou, one of the most respected judges, who has been chiefly occupied with juvenile criminals, has declared that the increase of criminality among the young has this system for its principal, if not only, cause. This is undoubtedly the sentiment of the settled families of the country. The rich send their children to religious

colleges, which, consequently, furnish the larger part of their officers to army and navy. This fact came out plainly during the Zola trial; but there is no need to hunt a conspiracy to explain it. It is the natural result of the present state of things in France, which a school law evidently cannot change. A single example of the past week will suffice to show the state of mind of the people of law and order throughout the country.

A young workman in a country village, living in an illegitimate union, murdered an entire family of six persons, under circumstances of extreme brutality, for the purpose of obtaining the money which his tastes demanded and his idleness did not permit him to earn. At the burial of his victims, one of the usual discourses at the grave was made by the Deputy of the district. He belongs, it is true, to the Right or Royalist party of the Chamber; but he is a wealthy land-owner and public-spirited manufacturer, and served as an officer in the Franco-Prussian War—that is, he fairly represents the substantial portion of the higher middle class. He uttered the following words, in the presence of the sub-Prefect, who represented the Government on the occasion:

"The author of this abominable crime belongs, I am convinced, to that class of individuals who are willing to acknowledge neither God nor master; to the class too often prepared, under the insidious pretext of neutrality, by the religious war carried on in the schools. It is certain that the civic morality for the use of our philosophers does not sufficiently arm the youth of our day against the basality and ferocity of certain crimes."

M. Brunetière, in his article on the Zola trial, says frankly that the reaction, with all its extravagances of anti-Semitism, anti-Protestantism, and the rest, has come from the spontaneous uprising of the people against a system unnatural to them, and imposed on them by "Freemasons, Protestants and Jews." To this M. de Vogué, who is scarcely a Catholic in faith, altho he inaugurated the Neo-Christianity of Tolstol in French University circles, adds that the founders of this system identified with the Republic, were strangers to the French race, or, at least, to its traditions.

While these utterances, taken by themselves, cannot but be distasteful to Protestants, they should still be considered with attention. An old race cannot be reformed in a day; and a reform which would do away with the Ten Commandments among a great part of the people, can hardly serve as a basis to Christianity under any form. The political capital which is being made of the situation is another thing.

## The French Republic and French Religion.

BY STODDARD DEWEY.

THE general election of Deputies is to take place on the second and fourth Sundays of May. As the Chamber of Deputies has practically sovereign power under the present parliamentary constitution of France, the result will determine the general attitude of the French Government for four years to come. From the almost unanimous demonstration of feeling during the Zola trial, there is every reason to expect a pronounced reaction toward the national traditions of the past. I cannot pretend to appreciate this from the religious point of view, which presupposes a certain guidance of Providence. But from the point of view of Christian morality, it is not at all certain that France is about taking a step backward in her evolution. The lack of sensitiveness to individual right and liberty, and a race distrust which seems very like religious intolerance, are undoubted imperfections, if not positive evils. But in the old ways there is a certain good, which should not be sacrificed to civil and political progress.

The present reaction is partly due to the desire of the majority of the French people to preserve this good. By itself this conservative spirit would not destroy the Republic, altho it must help on the dissatisfaction of an exclusive patriotism which is accustomed to rely on personal Government. The words in which this religious reaction is announced by writers who cannot be called religious are somewhat startling to sober Protestants; but I think there is something connected with them which Protestants, under the circumstances, will look on with sympathy. This can be stated clearly.

For the French, as a people, both the belief in God and all that follows such belief, and the obligations of morality as understood by Christians, are still part and parcel of the Roman Catholic religion, and embodied in the organisms of the Roman Catholic Church. Take quite away from the people, and especially from the young, the influence of the Church and you risk a France in which the Ten Commandments are no longer known.

ner that a single question was visibly defined and submitted to the nation. No conclusion by any number of voters can alter the right or wrong of any question; but such a decision may, and often does, alter the personal responsibility of the citizen for his next act and vote. Debate as to the acquisition of the Philippines and the extension of the authority of the United States over it is historic and academic. The decision now authoritatively reached has been felt by us since the week of Admiral Dewey's victory to be morally imperative and politically wise, best for the United States and for the Philippines. There remains the decision no less momentous as to the discharge of the responsibility now accepted by the nation as a whole.

This looms large in the path. The events of the year have smoothed difficulties in Cuba and Porto Rico. They have incalculably increased them in the Philippines. The national conscience needs a daily awakening on this subject. Every citizen of weight and influence should use constant effort to quicken the sense of public responsibility. Up to this point in our national development our acquired territories have been left to populate themselves by natural causes and to solve their own problems. This almost involved disaster in Utah. In Alaska it has led to lamentable maladministration. In the Philippines no such neglect is possible. Failure there will bring visible national disgrace. It is idle to imagine, however, that the national approval of enforcing the sovereignty of the United States in the archipelago is an approval of all steps that have been taken. The exact treatment of ecclesiastical property, for instance, needs to be known; and there are other matters on which electors cannot yet form a judgment.

In Cuba the opening of the year will see civil government organized. If General Wood is appointed, President McKinley will earn the enthusiastic approval of the entire country. General Brooke has been conscientious and painstaking; he has hardly been successful as a military governor. That is not surprising. English colonial history shows many such failures. The successful administrators have usually been fresh from civil life, men who, like General Wood, have not been ruined by routine, civil or military, who have been selected by the examination set by events, and have a natural aptitude for this precise work, an aptitude which English experience also shows often wholly unfit a man for service in the administration of a free government under elective institutions. Confidence in President McKinley will be greatly increased by the selection of a man like General Wood. The President now occupies a position such as no President has held since the Civil War. He stands with a great party almost unanimously supporting him, visibly approved by a majority of his fellow-citizens, possessing in our new territories the elastic "war powers" of the executive, and able to act with a freedom and authority on colonial issues which twenty months ago would have been pronounced theoretically and practically impossible. With this power and free hand comes the gravest and most serious personal responsibility. No Chief Executive since Lincoln has stood in more daily need of the "Prayer for the President of the United States." The Spanish War was simple in its problems beside the decisions yet to come.

Ladysmith is undergoing a dogged siege and General White is making a defence that promises to protract his resistance till relief can come. No army in history has such a record of unflinching defence of the besieged positions as the British. Reports from Ladysmith must be accepted with great caution. No one can tell what is really in progress, but if the Boers cannot drive the English from the town before the beginning of December, the advance of General Buller will put them on the defensive. The troops now landing in South Africa will number 47,000. There are over 30,000 already there. By Dec. 1, General Buller will have 80,000 troops under his command, the largest force ever commanded by an English general in a single campaign. The embarkation and transportation of these troops has been carried on with great skill, but the food supply has in several instances been unsatisfactory. The army transport on land has still to be tested. It seems, too, that the English field artillery is poor, and British uniforms are not giving satisfaction against long range weapons.

The readjustments of territory that have marked every modern war have begun with the partition of Samoa. If Congress thirty years ago had been willing to follow Grant's advice, the United States would hold all these islands, but so long as divided sovereignty exists, the division that gives us Tutuila with the harbor of Pago-Pago, while Germany takes the rest and Great Britain receives concession in the Solomon Islands and elsewhere from Germany, is the best arrangement possible, though it will be bitterly resented in New Zealand, which fears a German fortified post within easy steaming distance.

An agreement as to action in China is expected from the Czar's long deferred visit to Berlin. Meanwhile, if we may judge from Lord Salisbury's Guildhall speech, the United States and England are insisting with Germany that Chinese territory acquired, leased, or occupied by any power shall remain subject to treaties which limit import duties to five per cent. This provision will make it impossible to support an efficient administration by the usual taxation, but it will maintain the "open door."

England, the United States and Germany are the three great exporting countries of the world. All desire equally to keep the present and future markets in China open. If these three powers have united in a common policy in the East, their action will be decisive. Our weight in enforcing such a policy would two years ago have been moral only. To-day the United States has within three days' steaming from the Chinese coast the strongest fleet ever gathered in the Pacific, not excepting that of Japan, and the largest white army ever seen in eastern Asia, larger than the Russian on the Pacific coast of Siberia, and within 10,000 as large as the English army in India. Add to this the effective forces of England and Germany, and China may easily be saved to the free trade of the world.

The financial stringency steadily increases as a result of the war in Africa. Italy has come close to parle. In Vienna liquidation has been on a scale to imperil all credits. There has been a severe fall in the securities of German industrial corporations, and though in London and Paris mining shares have suffered far less than was expected, the rate of money has risen, and is maintained at a level which it was predicted three years ago could

never return. In New York the stringency has affected only certain industrial shares. But the New York bank loans, the central balance wheel of American credit, have been sharply curtailed. And yet, in no one of the great civilized countries is general business to-day so large, so sound and so profitable as in the United States.

### THE PRIEST AND THE AGE.\*

There are those who maintain that the sacred ministry has lost its power of summons and grasp upon the youth of the period. Unquestionably, there are phases of our American Christianity (to use a phrase which perhaps describes the situation without vividness and with sufficient accuracy) where there is occasion for the apprehension and regret with which the fact is recognized. Wherever the fact obtains, it is an evil portent. It implies one of two things—both of which indicate downward drift and catastrophe. Either the youth have been swept into currents of thought and purpose which are essentially materialistic, in which high ideals are submerged and the secular prizes of life give its glitter and allurements; or, on the other hand, the interpretation of Christianity with which the youth are familiar have been outgrown and fail to respond to the convictions and needs of the young life of the period.

Both of these contingencies bring us face to face with certain features of the situation into which we are thrust. They indicate dominant lines, strong patches of color in the picture of the age. Undoubtedly the one or the other accounts in a large measure for the diminished percentage of young men who fulfil the motive and tradition along which our older universities were founded, and who make the college the stepping-stone to the divinity school. The fact itself is of the nature of a storm signal. The signs in the sky, however, indicate, I believe, simply, local disturbances. It is an affair of weather, not of climate. It is a phenomenon bred of transient conditions in the theological atmosphere, not of the great, persistent forces which are sharing and developing the religious life of our nation. Surely there is nothing in this age or land which can discredit or permanently arrest the genuine and divine mission of the priest. He stands for fundamental and ineradicable things in the process of human life. With all our scientific discoveries and political experiments, we have as yet failed to jump outside the shadow of our human nature. The world, whatever its shifting fronts of thought or expanded horizons of knowledge or readjustments of social organization, can never get beyond the reach, or slide in itself the need, of those things which the priest represents. He stands for the unseen world, the eternal environment of life, the voice, the presence, the memorials of God in history. As long as love and sorrow, hope and aspiration, the sense of frailty and guilt, and faith in the sovereignty and immortality of godness are forces in the soul, men will bow before altars and recognize the hallowed function of priests. . . .

The priest is related to his age. He is at once its child and its teacher. Needless to say, he must know his age, if he find a foothold in it and speak to it an intelligible message. Back of you are God, His Christ, His Church, which are changeless factors in the work to which you have set your life. But (I ask the question) are there not specific traits, inheritances, exposures, caprices, if you please, in the age to which you are sent, which must necessarily determine your poise and accent as you confront the age?

\* Extracts from a sermon delivered in the memorial chapel of the General Theological Seminary, New York, at the service of Matriculation, Eve of All Saints' Day, 1898, by the Rev. Walter W. Watershall, D.D., rector of St. Peter's church, Albany.

Believe me, no voice ever touched and conquered more except the voice of one who knew men, the men of his generation, their points of view, their trends of thought, their fashions of life, their prejudices, problems and besetments. This is true not only of the great organizers of the spiritual life, like St. Benedict and St. Francis, but of the great masters of theological thought, like St. Augustine and St. Thomas Aquinas. It is true of the potent names in the present century—names which stand for insight and culture and power and sanctity in the annals of contemporaneous Christendom. Whatever they did in the expansion of religious thought, the organization of religious life, the recapture of lost accents, the restoration of lost reverences, like a good physician, they kept their finger on the pulse of their period. They knew the temperament, the disease, the latent force, the potentialities of the age. If, in any instance, they failed to win, or ultimately lost, their leadership, it was due to bad diagnosis, the snares of mechanical logic, the hardening of sympathy or the thrust of impatience and self-will. The priest who is ignorant of, or out of conceit with, his age is like a man who does not know, or disdains to speak, the language of the country in which he lives.

It is generally recognized that a dissolving process is at work on the various confessions which have crystallized theologies that are grouped under the name of Protestantism. If you look at the matter with a large range of eye, you will see that this dissolving process is inevitable. In the loose phraseology of the times, these confessions are called creeds; but in no proper sense of the word are they creeds. They are minutely detailed systems of theology, based upon the casual metaphysical and one-sided exegesis of the period which gave them birth. They were constructed from points of view which failed to command the Catholic perspective and proportion. Of course the metaphysical of one age is a worn-out coat for the thought of the succeeding age. Every generation has new standpoints and new horizons. David cannot do fitting work with Goliath in the armor of Saul. Hence the theological reactions in some quarters and the cry for revision of standards. Is it not evident that this process of disintegration is necessary to a process of reconstruction, clears the ground for a more symmetrical fabric of truth, and is in the ultimate interest of the Catholic faith?

But the process of disintegration, you say, comes closer home. It proceeds from the so-called scientific temper and method of the day, and attacks the structural lines of the Catholic faith. What do we mean by "the structural lines"? In answering this question, it is easy to lose ourselves amid personal equations and mismeasurements of vision. The structural lines of the faith are those which the Church has defined as such, and built as such, into the fabric of its historic ecumenical symbols. Here you find a vital unity, a temple of truth which has been built on the Christological law of structure. Has any verified fact of physical science or Biblical criticism or ethical philosophy touched the profound affirmations of the Nicene Creed?

In regard to the alleged conflict between the faith of the Church and the science of the day, it is well that we keep in mind that the Church in every age, in the long run, has accepted and assimilated the science of that age. It has hesitated and demanded credentials, but ultimately it has given hospitality to any certified truth of science, and whenever scientific facts have crossed the frontiers of the faith, they have served only to expand and fertilize the domain of the faith. The facts, and even the hypotheses, of modern science have immeasurably enriched our conceptions of God and man and the universe, without disproving a single postulate of revealed and Catholic truth.

### AMERICA'S MISSION IN CUBA.

The report of Brigadier-General Ludlow, the Military Governor of Havana, to the Adjutant-General at Washington is a document of national interest, of which the service and the country may alike be proud.

The report begins with a statement of the general situation in December, 1898. A fatal pandemic, Cubans rushing on, as Spanish soldiers and police retired, an interposing throng of guards alone preventing riots on a large scale, while "officers, staff and line quietly and vigilantly scouted the city at all hours and in every locality." Thus outward peace was relatively secure. Meantime, the Spaniards were gutting and stripping offices, hospitals, asylums, selling anything that could be taken or torn away, plumbing, gas pipes, even infested mattresses and clothing. Reconcentrados, bled like swine, died like flies. General Ludlow may well sum the condition in one word—"frightful." No public charities, no public sanitation, no street cleaning. Even before the Americans took regular control, it was necessary to spend \$50,000 to make the city safe for our troops to enter. The Cubans did not have it to spend, and could not, perhaps would not, have borrowed it. They had no standard at which to aim, no incentive to effort. If Havana was to be made fit for living, we alone could or would make it so. Such was the condition when, on Jan. 1, the Spaniards completed the evacuation of Cuba.

Order is the first law of society. General Ludlow describes the organization of the police, urban and rural, by which criminal elements were effectively held in check. He tells of the organization of the various municipal activities in the great city that needed everything, and needed it instantly. There were 20,000 people to be fed at the public charge, beside 2,000 or 3,000 who needed hospital treatment, but were perhaps fortunate in not finding admission to the two crowded pest holes that passed for hospitals, "with their indiscriminate mass of patients, with nearly every disease known, infectious and otherwise, including mental aberration." Here the resourcefulness and adaptability of the American general and his staff shine brightly, in spite of vexatious hindrances, financial and personal, from Washington—due in part to the demands of the Philippine situation and in part to a luxury of red tape that must have been most irritating to men grappling with urgent daily needs, though General Ludlow makes no complaint. He has succeeded in reducing the dependent class by three-quarters, giving men work as they gained strength to do it, until now three-fourths of the 6,000 still receiving relief are invalids, aged, or young children left hopelessly dependent by the waste of war among adult males. These had to be dead, and most of the 20,000 others, if America had not undertaken the government of Cuba. The work could not have done it. They would not.

While caring for the health of the natives General Ludlow was doubly watchful for that of his own troops. He finds much to criticize in the regulation diet and uniform. Our readers will be particularly interested in his words on intoxicants:

"It is a matter of general recognition that the use of alcohol or intoxicating drinks of any kind in the tropics conduces effectively to attack from disease.

In this department endeavor has been made to make the prohibition absolute.

It is believed that these measures are practically imperative. In almost every case of yellow fever thus far developed in this department it has been found, as well as the facts could be ascertained, that the patient had been in the habit of drinking. It is particularly important where a large proportion of the troops are recruits, that nothing be officially done to create in them any habit of us-

ing intoxicants, and this, it is believed, would be the result if, as has been deemed desirable in some portions of the United States, canebracs be established in the posts, where light wines and beer are regularly furnished. In such circumstances, the temptations of sociability and companionship are practically irresistible, and the habit of drinking is readily acquired."

What most interests in General Ludlow's work are first the steps that he has taken toward organizing a self-governing people, and, second, his successful endeavor to cleanse Havana and make of what had been a pest hole for centuries one of the healthiest cities in the semitropics. In the first enterprise he showed great wisdom at the outset. He tells us that, before leaving Washington, he obtained lists of the best informed students of all political affiliations. "These he consulted on his arrival, and added to their number until he had come into direct relation with almost all the citizens who commanded general respect and consideration. The results seem to him most encouraging. He says that he has found them disinterested, honest, and patriotic, and the reports which they make justify his statement. The officials whom he chose from their number he left wholly free in local matters, aiding them with advice, and occasionally by his greater power. He says: "There has not been from the beginning any conflict of any kind between the two authorities." And he is explicit in his contradiction of contrary reports.

Here, again, it is clear that we have done for the Cubans what they could not have done for themselves. We were as necessary to them as capital is to labor. The local taxes in Havana were insufficient for the necessary expenses, nor could the rate of taxation be raised, without loss of investment. He criticizes the local government, could not have raised the money without the security of American occupation. The taxes are, indeed, low, and the debt is not large. With time Havana may easily raise all money necessary for its administration, especially if, as General Ludlow suggests, a portion of the custom receipts can be assigned to its uses. It is curious, and a little surprising in this connection, to note that the abolition of the very unpromising meat tax, which had produced \$700,000 a year, was a total loss to the budget, in that it fell in the price of meat. This General Ludlow does not explain.

The finances of Havana are for the moment unsatisfactory. So, says General Ludlow, are the public schools. Of 25,000 children, only 5,000 or 6,000 are receiving ever elementary instruction. The remainder are running wild. This is a matter of vital importance, and calls for immediate and radical betterment, which must, for the moment, come from the State. With these exceptions, everything in the local government is proceeding with remarkable smoothness, economy and efficiency. General Ludlow does not say, "as little governing as possible," while acknowledging his "profound obligation to the loyalty and integrity of the Cuban officials and the people they represent. In lieu of hostility, of suspicion and of opposition they have evinced nothing but the kindest courtesies and given me the most unquestioning support and confidence."

The most wonderful record is surely that of sanitation. How wonderful this is, it is hardly possible to realize without consulting the remarkable charts that accompany the general's report. He found Havana without pavements and without sewers in the modern sense, with soil saturated by seepage and loaded with disease germs. Permanent remedy for these conditions would require years of labor and millions of money. But in a few months, with few assistants and small means, General Ludlow has shown that astonishing results can be attained "by sheer force of a thorough and persistent cleansing of accessible surfaces and localities." But, while this work has been

for hundreds of murderers who will accomplish their foul deeds while the world celebrates the advent of Christ and, with the Church, forgets that *He is coming again to judge the quick and the dead*, "In flaming fire taking vengeance on them that know not God."

Unsaved friend:—God once threatened judgment against a certain people and emphasized its certainty with the words, "Neither shall the mighty deliver himself." Sinners observe the fact that God's true people are a feeble folk despised by the world, and comfort themselves with their own superior might and so-called wisdom. But the day surely comes when with kings, queens, presidents, millionaires, generals, bishops, archbishops, popes, thieves, harlots, murderers and hypocrites, you will be shorn of your false might and be cast into hell to suffer forever and ever. However, you do not have to wait till that day to discover the falseness of your hope, but as a weak and humble sinner you may come to the Savior and trust in His precious blood and be saved. The mighty cannot deliver himself but Jesus Christ is mighty to save.

**"HE LED THEM FORTH."**

PANAMA, NOV. 15, 1901.

My Dear Fellow Laborers:

"For with God nothing shall be impossible." So it is written and 'tis ours to hear and to believe.

According to the tender mercies of God that have been over us at every step, our feet are now upon this southern soil and our eyes behold the great sea that stretches to the shores of Ecuador where dwell our poor people, sitting in darkness, but for whom Christ died.

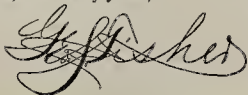
The passage from New York was very smooth and while our steerage accommodations were not after the likings of the flesh, we had many comforts; kind friends have not been wanting and the party has stood the journey well and with considerable good cheer.

I myself have been quite poorly, but again I have found that God's grace may be sufficient to keep a song in the heart of a weak man; I sorrow that this has not always been my state, and desire to ever find the sweet will of my Heavenly Father a satisfying portion. I rejoice that I have strength enough to continue the journey and we hope to set sail again to-night for our land of Ecuador.

So once more we say a hasty "Farewell." Poor and weary pilgrims we may be, but Thank God, we are on our journey home, and soon we shall enter through the gates of the City, behold the glories of the Lamb for sinners slain, and find our eternal rest. Set thy face forward then, oh Pilgrim, and keep thy feet in step with those who follow in His train.

With love in Christ,

I am, Faithfully yours,



**SOCIAL CONDITIONS IN ECUADOR.**

C. S. DETWEILER.

Men of the world—Americans and Europeans—who know little of the principles of God's kingdom, and who cannot understand the purely evangelistic basis of our Mission, frequently address us on the hopelessness of our work. Why do we not pass by Ecuador and go to some such progressive country as Japan? Or why do we not return to our own land where even the most ignorant and degraded portions of the population have moral ideas far in advance of Ecuadorians? Then follows a series of diatribes on the worthlessness of the native character. We have heard so much conversation of this nature that we have come to avoid it as being decidedly opposed to the spirit of our work. No foreigner is more sensible of the degradation and depravity of the natives than the Missionary; but his mission is one of hope and salvation, not of condemnation. Therefore we are determined henceforth to know no man after the flesh,—poor, miserable and hypocritical though he be,—but to see in him the infinite possibilities of a new creation in Christ Jesus. We would study the national characteristics, the social divisions and moral habits of the people, not to glory in appearances, or cowardly to faint at them, but to see more clearly our responsibilities as ambassadors for Christ, and along with that, the prospects open to God's omnipotence.

Let us begin with a type of the highest class socially,

**THE "CABALLERO," OR GENTLEMAN.**

He is of Spanish descent and has very little or no Indian blood flowing in his veins. He is proud of his family and of his family connections, for he inherits a reputation with his family name well known for generations in a certain city or connected with some landed estate. Generally he also inherits a fortune, not necessarily large of course, but sufficient to enable him to dress according to his rank and move in the select circle of high society. You may see him of an evening here in the mountain towns, taking a *pasco* on the *plaza*, or market square. With three or four friends in a line with him, he walks back and forth engaged in pleasant and dignified conversation. He and his companions are attired in Prince Albert coats, with high silk hats on their heads and canes in their hands—a manner of dress that would be considered unusual in an American town of equal size to Ambato, eight or ten thousand, and that would surprise some who have always thought of Ecuador as a half-civilized land where the Missionaries enjoy such freedom from the conventionalities of modern life as might be expected of a camping party in the woods.

These gentlemen have the polish of education, not always manifest in the subject-matter of their conversation, but on all occasions exhibited in their style of speech, their exquisite use of fine and courteous phrases, and their self-contained carriage of body. They have been trained to enter the professions of law or medicine, or if they dislike study, they are given opportunities in business or in managing *haciendas*, which many of them inherit. In addition to the above call-

ings there are open to the *caballero*, and to his class only, offices of honor under the government. So far as I know there is no occasion for an Ecuadorian to boast of equality of opportunity for the youth of the land. He who is a tailor remains a tailor for life and can never emulate Andrew Johnson, and rise to be the chief magistrate of the land, for in South America a republic and a democracy are not equivalent terms.

In religious matters the *caballero* is

ATTACHED TO THE ROMAN CATHOLIC CHURCH, not from any heart conviction—for he is intelligent enough to acknowledge its moral defects and illogical doctrinal statements—but because it is the religion of his family, of society and of the state. Its prestige is further magnified in his eyes by its wealth, antiquity, number of adherents, and imposing ceremonies,—things which always appeal to men of aristocratic temperament. This is especially true of the interior of the republic which has not yet come in touch with the liberalizing influences of the foreign world.

The question then arises as to the prospects of the Gospel among people of this class. Are they approachable by the Missionary, and on what ground? From a social standpoint they are very

#### AMIALE AND HOSPITABLE.

Because we are foreigners representing a higher civilization, we can find a ready welcome in their homes, but only as long as we would be content with a general conversation and carefully avoid all mention of our faith by way of testimony. The moment an effort is made to enlighten their minds as to the truth of the Gospel, a remarkable coolness is manifested; and if one repeats the effort, he is informed with great clearness that no friendship can exist between Protestants and Catholics as such. This condition prevails in most of the homes of the higher class, because in the household the influence of the women is supreme, and they are especially devoted to the Catholic church. However there are those whose prejudices have been dispelled, and this leads us to believe that others will likewise become open to Gospel testimony. Among the men away from their homes the outlook is more encouraging because there is in many of them a candid spirit of investigation and freedom of thought. What is lacking is courage to take an open stand alone, for this would probably mean social ostracism.

The second general division is

#### THE "CHOLO" CLASS,

which is commonly understood as meaning those of mixed race. But this is no sure standard, for it is not unusual to see a *cholo* of a clear, white complexion. The most reliable tests are wealth, education and occupation. The *cholos* are the artisans of Ecuador, and on the coast, where there are few Indians, they also furnish the field-hands for the sugar, cacao and coffee plantations. Their education is meager, and might be described as a mere elementary training in "The three R's." While the *caballero* would compare favorably in dress and manners with the higher class of our countrymen, the *cholo* would not with respect to his fellow artisan of the States. He

is more meanly clad, less intelligent, and far from being as well paid. Perhaps this may in a great measure be accounted for by the fact that he has no opportunity nor hope of lifting himself above the place assigned to him by birth. He is ambitionless and, except for the low sports and drunken diversions of feast days, he may be said to lead a very commonplace life. In my contact with men of this class, I have frequently heard them express admiration for foreign mechanics because they have excelled in progressive inventions and in labor-saving machinery, while Ecuadorians have plodded along for generations with clumsy, old-style tools. What has been said above, in part explains this lack of enterprise. Another important element in their life that must be considered in this connection is their religion, for certainly such Catholic lands as Ecuador and her neighbors are strong proofs of the truth that the religion makes the people.

Again and again it has been said—and it will bear repeating—that Catholicism cannot endure the light. It cannot flourish among an intelligent people where original thought and research are encouraged. Therefore it has been to the advantage of clericalism in Ecuador, to keep the people down to a low level intellectually, and as far as possible to discourage the introduction of modern inventions and appliances and also modern methods of education. In proof of this, we might mention the opposition of the church to the railroad now being constructed between Guayaquil and Quito, and to some of the government's educational projects.

In the *cholos* the Roman Church finds

#### STRONG PARTISANS.

No matter how much their general education has been neglected, they are all thoroughly taught in the catechism, and their idea of goodness might be summed up in obedience to the parish priest. Very few of them are approachable by the Missionary or first acquaintance. They need to know him first, observe his life, and be convinced that there are no sinister motives concealed beneath his attempts at winning their friendship. When they are thus assured of his benevolent intentions, they are prepared for a quiet and reasonable conversation about the Bible. It is not uncommon for us to meet with a cold reception at our first visit to a carpenter shop, and then after the lapse of some weeks during which we have had a little business dealing with them, or some tracts have fallen into their hands, we find the way prepared for closer relations and a more direct testimony to them. Though some are given to much argument, yet as a rule they have little to say against our religion except the following: "It is not the religion of our fathers; it is contrary to what the church teaches; we must obey the *cura*, and if we follow Protestant doctrines we shall mortally sin and be excommunicated." Thus it is seen that there is a great weight upon them in the shape of public opinion, early teaching, and the traditions and associations of their fathers. According to the flesh we have seen very few who have enough strength of character united with a bold, independent spirit, to separate from their old life and stand firmly for the truth, of which

many of them have been convinced.

If such are the *cholos*, what must be

#### THE INDIANS,

the third and lowest class? I have heard some foreigners remark that the Indians were the hope of the country, but this remark is perhaps occasioned more by a desire to express contempt for the Ecuadorians proper than by a high estimation of the Red men. There are no indications that the Indian race would display more enterprise in the arts of civilization when under proper training than the White race under advantageous conditions. They are certainly sunk in the lowest of all the inhabitants both mentally and morally, and I understand that it has been even acknowledged by Catholic writers that their condition is worse now than when they were first discovered and conquered by the united representatives of the Spanish church and state. If such is the case, we can safely say that there is no hope for the Indians from their present masters. It is true that some commendable efforts have been made by the present liberal government to better their condition in the matter of higher wages and protection against abuse, but to really elevate them and educate them beyond the covers of the Catholic catechism, nothing has been done nor can be done, except through the powerful medium of the Gospel of Christ. And to accomplish anything in this way, the upper classes must be touched at the same time, for the greater part of the wretchedness of the Indians is the result of the White man's attitude of mind toward them. The damage done them, equally through a false religion and through lordly oppression, has been of three centuries duration, and mere legislative measures can never cure ills of such a confirmed nature.

Their condition is one of

#### PRACTICAL SLAVERY,

and a slavery in which there are three masters—their *patron*, to whom they are bound out to work for an indefinite time through a debt thoughtlessly contracted; their priest, to whom they owe church taxes and fees, which are ruthlessly collected even from the poorest; and finally Satan himself whom they serve conjointly with the church in religious feasts and dances. This latter may seem a strong statement but that it is not an exaggeration may be seen from the following incident. On a certain Sunday morning my attention was attracted by a musical uproar on the street. Looking out of the window I saw a procession coming from a church and advancing toward me, composed of a band of music, a few images carried aloft on men's shoulders, and a company of half-drunken Indians. These latter were adorned with a profusion of barbaric ornaments and rattles, and thus arrayed they were dancing before the images, to the delight of a large crowd following them. I asked a *cholo* standing near by on the street, what religion that procession represented. He smiled as he recognized the point of the question and promptly answered that it was the Roman Catholic religion. This was no extraordinary scene. It is far surpassed by the religious demonstrations of the Indians on *Corpus Christi* day—celebrations notorious for drunkenness, and which

some of the more respectable church-men would like to abolish were it possible. But the desires and customs of the Indians in connection with these feasts are too strongly and deeply rooted to be opposed; besides they are very profitable to the church's treasury.

In few words, then, we may describe the attitude of a *caballero* toward an Indian as that of a master toward his slave. The customs and laws of the land do not, indeed, permit of the sale of human beings nor of such excessively cruel treatment as we read of in the old American Abolitionist authors; but the feeling toward the Red man is far from what might be called Christian sentiment. They are not considered to be capable of any spiritual uplift, neither are they supposed to have any self-respect. Overseers frequently strike their workmen, and children of families where servants are kept are accustomed to domineer over them in a rude and heartless manner.

As the great majority of the Indians are *peons*, or serfs belonging to the upper class, it is almost impossible to reach them with the Gospel, except with the favor and permission of their masters. But they are not overlooked by the Catholic church. On a great many of the country estates there are chapels for the Indians, where a priest comes regularly from the nearest town to celebrate the usual ceremonies. There are also country schools where the children are taught the catechism, and in a few cases to read and write, so that they by no means fail to become good Catholics. We have occasionally explained the Word to individuals among them as we have had opportunity, and we have found that in addition to their extraordinary blindness to spiritual truths, they manifested a servile disposition in stupidly assenting to everything we said. They have been trained for generations to receive everything that comes to them from a *caballero* without thought or question, whether it be bread or a stone. Thus it is seen that a great gulf separates the Indian from the race of his master, and this gulf is even greater between him and a foreigner, and above all when that foreigner is a Protestant Missionary.

To sum it all up, Ecuadorian humanity does not present a bright and attractive picture to the servant of God. It is, however, just what the Scripture would teach us to expect in a land where Christ is not honored and where His Word is kept from the people. Moreover it was to provide for just such conditions as these that our Lord came to this earth and died on the cross. Therefore we who believe that the preaching of the cross is the power of God dare not despair of any people. Rather would we face every difficulty presented by the want and wretchedness of man, and boldly assert that "What God has promised, He is able also to perform."

It is important that the attention of the doubting should be directed to the fact that their want of faith is to be attributed to their own moral state and not to any deficiency in the evidence of the truth. "If our Gospel be hid," says the Apostle, "It is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not."—*Hodge*.

## AT THE MASTER'S FEET.

Once I went forth to look for Repentance. I sought her day and night in the City of Mansoul I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was like, and bade me seek her earnestly; but he did not tell me where she was to be found. Then, all sad at heart, and wearied with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of the cross of Him who hung thereon. And lo! as I looked upon Him, there came one and touched me. Then instantly my heart was melted, and all the great depths of my soul were broken up.

"Ah, Repentance, I have been looking everywhere for you," I said.

"Thou wilt always find me here," said Repentance; "Here in sight of my crucified Lord. I tarry ever at His feet."

Again I went forth to look for Forgiveness. I knocked at many a door in the City of Mansoul and asked for her. And some said they thought she did not live there sometimes; and some said she used to once; and some said she came there occasionally. Then up came one whom I knew by name as Unbelief, with a voice like the croaking of a raven, and he said that Forgiveness never was there and never would be; that she was much too fine a lady to live in so low a place as that and among such a set as they were. So I came forth wearied and sad, and as I reached the city gate I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and bade me seek her earnestly, but he did not tell me where I could find her.

So I went along my way, looking, but well-nigh in despair, when it chanced that I found myself again upon the hill, climbing again the steep and rugged path. And I lifted my eyes and saw once more the cross and Him who bore the cross and Him who hung thereon; and lo! at the first sight of my dear Lord, Forgiveness met me, and filled my soul with holy peace and a rest like heaven itself.

"Oh, I have had a weary search for you," I said.

"I am always here," said Forgiveness; "Here, at my Master's feet."

Long afterwards, I wondered within myself where Holiness dwelt, but I feared to go in search of her. I thought she would never be at home in the lowlands and busy streets of Mansoul. All whom I asked about her answered doubtfully. One said that she had died long ago; indeed, was buried in Eden before Adam came out.

One said that she lived away at the end of the valley of the Shadow of Death; her house was on the brink of the river, and that I must hope to meet with her just before I crossed it. Another argued almost angrily against the notion. "Nay," said he, "She lives farther on still; search as thou wilt, thou shalt never find her till thou art safely across the river and landed

on the Celestial City."

Then I remembered how well I had fared aforesaid on the Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it and looked once more upon my blessed Savior. And, lo! there was Holiness sitting at the Master's feet! I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of His love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said:

"I have been waiting for thee ever since thy first coming."

"Waiting where?" I asked, wondering.

"At His feet," said Holiness; "I am always there."—*Selected.*

## THE POPE'S BLESSING.

The Pope has developed a mania for presenting statues of the Savior to all the crowned heads. The first to be honored was Queen Victoria, and a replica, it is said, is to be presented to Westminster Abbey. It is a pity that he should have bestowed his benediction on the presents, as past experience shows papal blessing to be curiously associated with disaster.

In *The Primitive Catholic*, of Brooklyn, there appeared on November 15, 1895, a remarkable list of the Pope's gifts of the Golden Rose, with their striking effects:

"The Pope sent the Golden Rose to Bomba, King of Naples, and in less than twelve months he lost his crown and kingdom. He sent his blessing to Francis Joseph, Emperor of Austria, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was defeated by Protestant Germany, and the emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hand of the Zulus, and the papal favorite alone is left to mourn the extinction of that once proud dynasty.

"Mrs. W. T. Sherman got the Golden Rose as a special mark of favor for her service to the church; and it was too much for her, as she died soon after. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the council of Europe. He cursed Germany, and she became the greatest power on the continent.

"The Pope blessed the French showman, Boulangier, and in less than two weeks he had to flee to Germany for refuge, and is now an exile in



death, light or darkness, corruption or immortal strength and beauty. They grappled for mastery, each with the other, in the wilderness, on the cross, and in the grave. At first Death seemed victor. He appeared to triumph over the one Man, as over all other men. The Prince of Life was slain. The hour and power of darkness vaunted their supremacy. And Chaos seemed about to spoil the palace of Life. But it was only for a moment. It was not possible that Christ should see corruption or be holden of death. Life broke from the sheath and hush of death into the rapture of the Easter morn. Death was robbed of its sting and the grave of its victory.

As the blessed Lord emerged from the empty tomb, leaving behind Him the adjusted elements of death, stepping forth into a garden where the spring flowers exhaled their rarest fragrance, it was forever established that life was stronger than death, light than darkness, truth than lies, God than sin.

In His life and death and resurrection the Lord Jesus has revealed a life which is stronger than death and hell, and which holds them in its thrall, locking and unlocking them at will. This life He waits to give. He binds it as a victor's wreath about the brows of them that overcome. He carries it with Him as He rides forth, conquering and to conquer, until grace reigns through righteousness unto eternal life.

So utterly subordinate to Christ are death and Hades that He is said to hold their keys. From the jailer He wrenched them, and He keeps them. In a sense they exist, but the one is His slave, and the other the vestibule of His palace. They serve His purpose. They do His will. If He opens the door, neither the hand of love, nor that of skill, can shut it. If He sluts, all the hatred of men or demons cannot force it open. The life of Jesus, which He has and gives, is not only impervious to all noxious influences, but has acquired the mastery of them, which it holds for evermore.

Such are the main aspects in which the sacred writers view the resurrection. Let us put their chalice to our lips and share its exhilarating joy. "Awake and sing, ye that dwell in the dust." Far up the heights, listen to the call of Life, bidding us arise and be gone. Let us leave behind the clinging mists of the valley, over which death has cast its shadow, and stand on the uplands where the sons of the resurrection live in a light that never dims, and amid joys which are never old.

Let us live as the sons of the resurrection. "You will never see me die," a veteran Christian was wont to say to his children; "I shall only fall asleep." And so it befell. By faith Enoch was translated that he should not see death. Let us claim our privilege in the risen Lord. It is appointed unto men *once* to die. We have died once in Him; and now let us venture all on His own sweet word: "He that liveth and believeth in Me shall never die."

### The Smile of Defeat

A YOUNG man once failed to pass the medical examination on which he thought his future depended.

"Never mind," he said to himself. "What is the next thing to be done?" And he found that policy of "never minding" and going on to the next thing, the most important of all policies for practical life. When he had become one of the greatest scientists of the age, Huxley looked back upon his early defeat and wrote:

"It does not matter how many tumbles you have in life, so long as you do not get dirty when you tumble. It is only the people who have to stop and be washed who must lose the race."

### A Discovery in Economics

A CERTAIN well-known railway contractor has the reputation of looking after the minor details of his great business with a keen eye. One morning, while out inspecting the work that was being done on a railway, he picked up a stray bolt lying by the side of the line. Then he walked to where the men were working on the road.

"Look here," he called out to one of the workmen, "how is it that I find bolts lying about wasted? I have to pay for these things you know."

"Why, where did you get that, sir?"

"I found it a little way up the line here."

"Oh, did you?" cried the workman. "I'm much obliged to you, sir, for I've been hunting for that bolt all the forenoon, and wasted a morning's worth of your money. I knew there was one missing."

The august contractor concluded that he could give that workman no point on economy, and left in silence.—*Selected.*

March 1902

## Ecuador, Her Spiritual Development

By DR. THOS. B. WOOD

**E**CUADOR is ahead of other South American countries in some respects and behind in other respects. Comparing Ecuador with the other republics in South America, the following points loom up to view.

1. It is ahead of them all in the emancipation of politics from priestcraft. No other comes near it in this regard. In Chile, Argentina, etc., there is a clerical party strong enough and hold enough to keep liberal governments shackled, so that none of those countries has its public administration as free from the grip of the Vatican as Ecuador.

2. It surpasses them all in getting rid of hordes of priests, friars and nuns. Floods of these have been inundating South America for years, from the Philippine Islands, from Cuba, from Porto Rico, and at last from France. This inundation has called forth loud protests from the press, and in Uruguay the government has begun to resist the further ingress of those enemies of progress. But Ecuador has been forcing egress on them through all these years.

3. It has outstripped them all in developing the sort of patriotism which regards subservience to the Vatican as treason to the country. Even in Brazil, where the church was disestablished in the movement that shook off monarchy by a successful conspiracy among the ruling class, without a struggle affecting the masses, no such effect on the common mind took place, so that now, in Brazil, public opinion does not resent the discussion of a return to monarchy and to Vatican rule, while in Ecuador such a discussion would be scouted and silenced as treasonable.

4. This new anti-Vatican patriotism is pure and simple, unmixed with the sentiment of hostility to monarchy, which dilutes it in Brazil, or with aversion to the idea of a Pope-King, which complicates it in Italy, or with the two powerful sentiments that mixed with it in Mexico, namely, resistance to a restoration of monarchy and resentment of usurpation by a foreigner, Maximilian of Austria, sustained by foreign arms. But in Ecuador, Vaticanism has fallen amid fierce struggles of liberal patriotism against it *alone*, in repeated civil wars involving no other question, and leaving triumphant the hostility against it, and the aspiration for reli-

gions liberty, unmixed with any other popular feeling. In this respect, Ecuador is now ahead of all other Catholic countries.

5. Nowhere else in Latin America has Romish priestcraft become so fully subject to the civil power as in Ecuador. In Mexico and Brazil the disestablishment of the church has set it free to ply its arts in politics and in social life without control, while in Ecuador the church is not disestablished, but is made a part of the public service, subjected to government regulations like any other branch of the public service, so that communications from the Pope cannot be read in the churches without approval by the government. This is true in some of the other republics theoretically, where practically it is a dead letter. But in Ecuador it means business, and executive decrees bring swift and effectual punishment on ecclesiastical functionaries who violate the principles of the new regime. Not long ago, the civil governor of Cuenca ordered the ecclesiastical governor of the diocese to suspend a priest for preaching intolerance toward Protestants, and it was promptly done. A great curse of all these countries is a tendency in the Romish clergy to regard themselves as not amenable to law, but subject solely to ecclesiastical authority even in words and acts that violate civil law. The Republic of Ecuador has advanced further than any other in emancipation from this drawback to progress.

6. The new normal schools of Ecuador place it above all other Catholic republics in systematic teaching of toleration. Those schools all have Protestant directors, with both Catholic and Protestant professors, as an object lesson in harmonious co-working for the common good by Catholics and Protestants, to train the teachers who are to train the new generations throughout the land in practical toleration. The regulations decreed by government for these schools specifically name toleration among the bases of their internal discipline, as well as other principles fundamental to Protestantism, while not offensive to Catholics who are evangelical or liberal. No other country in South America is on such advanced ground as this.

The law requires instruction in religion, which at present takes the traditional form of the Romish catechism, taught by native Catholic

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by teachers, but just as the regulations have introduced certain fundamental principles common to Protestants and to tolerant Catholics, a plan is under consideration to make the religious instruction of the same character.

7. It is in advance of them all in the inducements it offers to its aspiring youth of both sexes to enter the educational career, placing it on a par with the military career, by giving salaries to the normal school students equal to the salaries of cadets in the national military school, ensuring them employment in the service of the republic after graduation, with the salary of army lieutenants and with a life pension at full pay after twenty-five years of service in the public schools, or in offices connected with public instruction. The appointment to normal cadetships is not through favoritism of high officials, but through choice among worthy candidates by local officials in all the districts of the land, with contracts binding the appointees to return from the normal schools to their respective districts as teachers of primary schools or as local educational officials, to introduce new methods and new ideas in every corner of every province.

8. Ecuador is surpassing all other South American countries in the speed of its new progress. As late as 1895 its constitution excluded all worship but the Roman Catholic, absolutely. Now it ensures full religious liberty. Then the civil power was subject to a *concordat* with the Pope, making it practically subordinate to the ecclesiastical power. Now all ecclesiastical functionaries from the primate down are subalterns of the government. Then all ecclesiastical property belonged solely to the ecclesiastical authorities. Now it belongs to boards of trustees appointed by the civil authorities and subject to the civil power. Then the school laws allowed one but Catholics to teach in any kind of school, or even give private lessons. Now a Protestant missionary is commissioned to organize the new system of normal schools, whose directors are all Protestants, and whose basal principles, defined in executive decrees, are the great principles common to evangelical Protestants and evangelical Catholics. Then the customs house confiscated Bibles and evangelical books presented for importation, and a high official declared that so it should be while Mount Chimborazo stood in its place. Since then tons of Bibles have been carried over the shoulders of Mount Chimborazo, and colportage is compassing the whole land. Then both houses of congress contained priests and prelates as their ruling elements.

Now all ecclesiastics are ineligible for congress. Then the senate expelled a liberal because he had been excommunicated. Now, at the last session of congress, the senate rejected proposals toward reconciling church and state after they had been agreed to by the executive and confirmed by the Pope, and the lower house passed a marriage law putting Protestants and Catholics on exact equality. No other country in South America is making, or ever has made, such rapid progress as this.

9. The respects in which Ecuador is behind are the following:

Its railroad system is still in an incipient stage, but is beginning to progress with great rapidity.

Its telegraph service is imperfect, but is becoming very complete and is rapidly improving.

Its telephone systems are still in infancy, but are growing. The same is true of electric lighting.

Its mail service is not yet up to time, but is improving. The same is true of public hygiene.

Its laws are not yet all remodeled to fit the new progress, but they are coming nearer to it, every session of congress, with a rapidity not found elsewhere.

Foreign immigration has not yet reached a stage so advanced as in some other parts of the continent, but it has set in, after a fashion that promises to make up for lost time.

10. Summing up: Ecuador was, till recent years, the most backward country in all America, because the most completely subject to Romish priestcraft, but is now shaking off that subjection, and progressing in every way, being already ahead of all other South American republics in numerous particulars.

The respects in which it is still behind are superficial, temporary and insignificant in comparison with those in which it is ahead, which are fundamental and vital, showing a transformation unmatched save by that of Mexico after the fall of Maximilian, and taking precedence of that in some respects which promise to be of far reaching importance.



It was a bold step, when the first C. E. society was formed in India in 1889, to bring the young of both sexes together to take part in one meeting, and to work together on committees. The customs of the country were opposed to it. Many stood aghast, and said it would never do. But glad have the missionaries been who made the attempt, for it has turned a body of passive Christians into glorious, enthusiastic workers.

## Valdivia

THE little steamer that plies between Corral and Valdivia takes an hour and a half for each trip. The traveler seeing Valdivia for the first time might well imagine he is in the "Fatherland," or has been transported to some German colony. Everybody and everything seem to have a German flavor. The eloquent phrase "Made in Germany" needs not be stamped on Valdivia products. The nationality of the producers is too manifest on their goods to need any further advertising.

the wealth they contain. The telephone, the telegraph and railway complete its modern equipment.

Valdivia is also well advanced in matters of education. Already it has one normal school, one lyceum and a German school of high grade. There are, besides, many elementary schools. A professional school for girls has recently been started.

The population of Valdivia is about 9,000. The principle industries are tannery, cooperage



VALDIVIA

But it is to the hard-working and intelligent Teuton that Valdivia owes its present prosperity. The coming and going of steamers, the smoke of the chimneys, the noise and whirr of industrial establishments, the feverish hurrying here and there, of people, all give us the impression that we are in the midst of a busy and prosperous city.

On either side of the river we see large factories, beautiful farms, parks and gardens. Three, four, and even five-story buildings line the water-front, while immense warehouses testify of

flour and saw mills, leather goods and the inevitable breweries for making "bier." Most of the raw material finds its way to Germany. To facilitate navigation, a German company has constructed a large floating dock.

Labor, economy and fair dealing are the source of Valdivia's prosperity. The imitation of the southern port in its methods would also bring prosperity and prestige to other languishing sea port towns of Chile. But Valdivia is people by a God-fearing race, and that means much herein lies the real secret of her advancement.

Arriving just at dark we hardly knew when we emerged from the forest and entered the settlement, except for the fields of corn, plantains, and peanuts on either side of the road.

The greater part of the people live not widely separated, although traveling along the road you can hardly ever see a house except as you pass it, because of the banana, plantain, *achote*, and other trees. The place is not laid out with any system, but the people have taken land and built their houses where they pleased and you reach them by narrow footpaths.

Aside from the private dwellings there is a church, convent, two public buildings for schools, and two government buildings, one of which serves as a jail, the other for any business of the government officers. The dwelling houses are one-story, and usually consist of two rooms. The convent is the only building with a board floor, unless it be the church. The other houses are built of bamboo, and the roofs of all are made of leaves. The land on which the convent and church are situated is owned by the church, and is the most beautiful residence portion, being on a rise which commands a fine view of the mountains. Farther back on still higher ground lies the cemetery. From here one has a magnificent view of the Upano river and the opposite bank. The country to the east appears to be a vast plain covered with trees. Here is said to be the site of the town one hundred years ago. The inhabitants consist of *cholots*, Quichua Indians, and Colombians. While nature seems to have so smiled on everything, we see the marks of sin both on the bodies and in the lives of the people.

But Macas chiefly interests us because it has been chosen as the place from which to reach the pagan Indians of this part of South America. These Indians—the Jivaros—live in the forest beyond the settlement—some within two or three hours' travel, and others at a great distance. They do not care to live in Macas, neither will they permit the white man to live among them. They come in, however, to trade with the people, and the residents of the settlement travel among them for trading purposes. All the men of Macas speak their language, but the Indians do not talk Spanish.

The first of these Indians which we saw were two men and one woman who came to our house one day. They seem to be of a quick, active nature. The men were of medium height, well proportioned, with black hair and eyes, and copper-colored skin. Their hair was long and straight and was put up on the back of their heads. In front, however, it was brought down over the forehead and cut squarely across above the eyes, and a band of yarn or fur was worn around the head where the hat band passes, to keep the hair in place. The lobes of their ears were pierced with great holes in which they wore ornaments consisting of straight pieces of carved bamboo from six to eight inches long and one-half to three-fourths of an inch in diameter. Their cheeks were decorated by painting two or three streaks across them under the eyes. Their clothing consisted of only a loin-cloth. The men always carry a gun or a spear of six or eight feet in length. The woman was of shorter stature. Her hair, like the men's, was cut off in front—though it was

left long enough to almost hide her eyes—while the rest hung loosely down her back. Around her neck were several strands of beads.

These people are polygamists, and a Jivaro's wealth is estimated according to the number of wives he may possess, as the women do all the work.

Many years ago the Jesuits had a Mission among the Jivaros, and tried to bring them into the Catholic church, but the Mission did not succeed. The people rehearse to us all that the priests have attempted, and how they utterly failed, and they think we are very foolish to attempt to preach to them. They do not know, however, that "The Gospel is the power of God unto salvation to every one that believeth," and *this* their priests were unable to give because they have it not. These poor pagan Indians have lived here now for hundreds of years without a single person to tell them of God's love. Generation after generation has passed away into Christless graves. Jesus loves them and shed His blood for them as much as for you and me. Let us ask God that first of all He will touch our hearts with compassion for them, and then make our feet quick to obey His commands.

### "BY ME PRINCES REIGN."

Only a few years ago, Ecuador, "The Republic of the Sacred Heart of Jesus," was absolutely under the power of Rome. Only Roman Catholic worship was tolerated, none but books approved by clerical authority could be imported or publicly sold, Bibles without notes approved by the Church, were banished from the land, and, if imported, were burned, and those which met the conditions were so rare and expensive, and the notes so confusing, that the people were in no way benefited by them. An agent of the Bible Society who desired to bring his books to the port of Guayaquil, was met by the boast of the officials, "While Chimborazo stands, the Church of Rome will be the mistress of the situation in Ecuador." Such was the condition of affairs, and it could be said in general, "The people love to have it so." Any movement having for its sole purpose the overthrow of Papal authority would have been doomed to defeat. All was hopeless, and the world knew that here was a place to which no Missionary of the Gospel could go with the open Bible to instruct the people. But God, who heeds not the laws of men, and has no need of their help when he sets His hand to deliver a people, heard the prayers of His children who asked for the opening of the door of this closed land, and answered them in a most surprising way.

On the other side of the world two nations were at war, and He purposed to make that which least concerned the little South American Republic the occasion of her deliverance. Japan buys a warship from Chile and the President of Ecuador is made a party to the transaction in such a manner as to bring disgrace to the flag of the Republic. Then the anger of the nation is aroused and a revolutionary government comes into power. When the smoke of battle clears away it is discovered that Rome is barred from the counsels of the nation. The Gospel is toler-

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ated and servants of Christ protected from harm while they are about their Master's business.

Since that time Papal agents have made gigantic efforts to dislodge the liberals from their position in the national capital, but each armed revolution has been suppressed, and nothing hinders the Missionaries in the work of the Gospel.

Sometime in March of this year, when the people threatened to burn the house occupied by the young ladies stationed at Calata, the governor of the province took the matter in hand and the following paragraph appeared in a Guayaquil daily:

The Misses Julia Anderson and Ella Ozman have been threatened with expulsion and the burning of their house by some ignorant laborers from the neighboring town of Licto. The governor, guarding the interests of the country and the international relations, gave the following orders to the town marshal:

"Article 37 of the Constitution of the Republic says: Foreigners shall be admitted into Ecuador and shall enjoy full guarantees of protection on condition that they submit themselves to the laws of the Republic. In virtue of this, and knowing the wickedness of certain persons who have threatened without justifiable cause, two North American young ladies who are living in your district, see that they remain unmolested and enjoy all the rights and guarantees which the law concedes them."

When our Missionaries desired permission to visit the Government Hospital in Guayaquil, which was in charge of the Catholic Sisters, the Minister of War courteously replied to the application in the following words:

"The Mission which your people propose to undertake with reference to the sick in the hospitals, is praiseworthy and satisfactory, and I grant your request concerning permission to Mr. Chapman to enter the hospitals to carry out his plans. I enclose the letter in which I recommend Mr. Chapman to the Superintendent of the Hospital, in order that he may do as he wishes.

"Thanking you for your purposes for the happiness of my country,

I sign myself,

FALVIO ALFARO."

Early in the year a few street meetings were held at Guayaquil with good attendance and attention, but the local authorities ruled that all such gatherings, by whomsoever held, were illegal, and the police courteously dispersed the crowds. A letter was therefore written to the Minister of the Interior and Police laying the case before him, and the following official circular was issued and sent to the governors of the provinces.

"To the Governor of the Province:

"It is the duty of the Government to be vigilant in the enforcement of the laws, and employ every legal means at its disposal, to make effective the guarantees of the Constitution. For these reasons and because certain evangelical Missionaries have petitioned the right to preach freely their religion, you will please order the authorities under your jurisdiction to require that the rights of said Missionaries be respected, and to take special care to prevent tumults and disorders which, growing out of lack of harmony in religious belief, might reflect on the culture of the Ecuadorian people.

MIGUEL VALVERDE,

Minister of the Interior."

The laws of religious exclusion in Ecuador were formerly so firmly fixed that the world has not even yet awakened to the fact that Ecuador has taken its place as one of the most progressive of Latin-American lands as far as religious

liberty is concerned. So rapid has been the change that every book on Ecuador which has thus far appeared, tells the very opposite from the truth concerning that land in all that pertains to a spirit of progress in general and the attitude toward religious liberty in particular.

Truly "The king's heart is in the hand of the Lord as the rivers of water: He turneth it whithersoever He will."

## BIBLE CLASS OUTLINES.

### LESSON No. 56.

#### Christ the Example of Suffering.

1 Peter 2:21-25.

"Hereunto were ye called \* \* \* that ye should follow His steps."

1. He suffered for others, vs. 21, 24, "For us \* \* \* our sins." See 1 John 3:16, "We ought;" Rom. 15:1-3, "We ought, for even Christ," etc.; 2 Tim. 2:8-10. "Remember Jesus Christ \* \* \* Therefore I endure all things," etc. Following the Savior is ever a rebuke to a self-centered life.

2. He suffered innocently, vs. 22 first clause, "Who did no sin." See Rom. 8:35, 36. Wondrous grace that can make sinners once *guilty* suffer innocently.

3. He suffered though honest, vs. 22 last clause, "Neither was guile found in His mouth." Controversial trials of Jesus, Heb. 12:3. See Matt. 13:21, "Because of the Word"; Rev. 1:9, "For the Word of God, and for the testimony of Jesus Christ."

4. He reviled not again, vs. 23, "When He was reviled, reviled not again." Luke 23:33-43, (a) Silence. (b) Prayer for the forgiveness of His persecutors. (c) Word of consolation to a repentant sinner. See Rom. 12:14, 17.

5. He threatened not, vs. 23, "When He suffered, He threatened not." See Matt. 5:44.

6. He committed Himself, vs. 23, "But committed Himself to Him that judgeth righteously." John 8:50; Luke 23:46. See Rom. 12:19.

7. He thus became the Good Shepherd and Bishop of our souls, vs. 25. John 10:11. We will become true shepherds only as we let death work in us, John 12:24; 2 Cor. 4:12.

### LESSON No. 57.

#### The Cross of Jesus and the Cross of the Believer.

1 Peter 3:17-4:2. See Luke 14:27.

1. His was concerning sins, vs. 18. 2 Cor. 5:21; Gal. 3:13. The believer's is for righteousness' sake, Chap. 4:14; Matt. 5:10.

2. His was for the unjust, vs. 18. The believer's is for His sake, Chap. 4:14; Phil. 1:29.

3. His was to bring us unto God, vs. 18. The believer's is that the elect may be saved, 2 Tim. 2:10.

4. His meant death in the flesh, but quickening by the Spirit, vs. 18. The believer's means death to the flesh and quickening by the Spirit, Chap. 4:1, 2; Rom. 8:10, 11, 13; 2 Cor. 4:10-12.

5. Death to Him meant Hades, vs. 19. Death to the believer means Heaven, Acts 7:56.

6. The reward of His cross, vs. 22; Phil. 2:8-11. The reward of the believer's cross, Rom. 8:17, 18; 2 Tim. 2:11, 12.

THE  
CATHOLIC WORLD.


VOL. LXXVII.

JULY, 1903.

No. 460

GERMANY AND RUSSIA AT THE VATICAN.

BY J. T. MURPHY.

HE most remarkable jubilee tribute to Leo XIII., in the year in which he has completed the twenty-fifth of his pontificate, is unquestionably the acknowledgment by the powers of the world that his is the greatest political influence on earth.

Historians will deal with this acknowledgment. They will give the fact far greater accentuation than it receives in the turmoil and confusion of passing events of the present day. They will note even the attempt to minimize it, which is only an additional proof of its importance.

The King of England, traditional friend of Italy, goes to pay his homage to the Pontiff. The German Emperor, Italy's ally, visits the Vatican with a pomp and circumstance that are markedly absent when he visits the Quirinal. The Italian government, through its official press, profusely protests that these tributes to the Pope cause it no chagrin, but its pique and concern are allowed to leak out in an attempt to cast mild ridicule on the Kaiser's insistence on complete and detailed etiquette and lordly courtesy in his progress to the Papal palace. And while the press of the world is still commenting on the facts and significance of the bowing down of the Protestant King and the Protestant Emperor to the head of the

Catholic Church, the Czar of Russia and the President of the French Republic hasten to announce early visits to the Holy See.

At the same time comes from Vienna a denial of a Roman rumor to the effect that the Emperor of Austria would, during the present year, betake himself to the Italian capital. The Catholic Franz Josef pays his tribute by staying away. He persists in committing a breach of kingly politeness in not returning an Italian King's visit, but his motive is frankly admitted; he will not visit an Italian King enthroned in a Papal palace forcibly taken from the Pope. Carlos, Catholic King of Portugal, for a like reason abandons a project of visiting his relatives in Rome; while the King of Servia, the Prince Regent of Sweden and Norway, and other potentates, who, not being Catholics, are not bound by a similar obligation, hasten to tell of coming visits to the Pope.

Thirty-odd years ago the Cavours and the Bismarcks spoke of the Papacy as an institution of the past. Depretis thought it henceforth a negligible quantity in the world's diplomacy.

Francesco Crispi some twenty years ago openly discussed the question of offering to Leo XIII. one of the small islands off the Italian coast for his abode and his dominion. What poor prophets and what short-visioned statesmen the irony of events has proved these famous men to be!

Leo XIII. to-day, at ninety-three, is the cynosure of monarchs and of governments, is the chief and almost natural object of visit of potentates who travel forth from their own domain, is the power whom the great nations in a moment of crisis vie with each other in conciliating, is the one man whose opinion the world at large loves to learn on all matters of universal concern in whatever clime. A frail old man is the most gigantic figure among living beings.

Of what transpired at the interview between King Edward and the Pope the following account is from the most reliable newspaper source in England: "The conversation turned chiefly on the health of the King, the Pope and the English Roman Catholics, without, however, any political character whatever." Concerning the Kaiser's visit to the Holy Father the ordinarily reliable American newspapers published this information: "During the interview Emperor William brought up the subject of Biblical studies and historical works. The Pope remarked that



university questions, and others; but it is for the nation's vast colonial schemes and for the prestige of Germany in the Orient that the Kaiser chiefly invokes the Pope's aid. He is bent on supplanting France as the titular protector of the Catholic Church in the East. The government campaign against the religious orders in France has caused strained relations with the Vatican. The occasion might consequently seem propitious to urge the Pontiff to break with a republic that has shown itself so ungrateful for Leo XIII.'s help in consolidating its power at home, and at least to refuse it the honor of posing longer as the official defender of the Catholic faith in the Orient. Here, then, is the Kaiser anxious to offer the services of Germany at a time when, as he said in one of his speeches in Palestine, "the German Empire and the German name have now acquired throughout the Empire of the Osmanli a higher reputation than ever before." The Holy Father, besides, has reminded France of the incalculable boon the protectorate privilege has been to the Republic in extending "the name, the language, and the prestige of France throughout the world."

There is probably a part of the truth in this theory of the German Protestant potentate seeking to assume a protectorate over Catholic interests. But when the suggestion is made that it is rivalry with France that is the motive in the case, the element of error probably enters. It is not France any longer but Russia that is Germany's great competitor in expansion schemes in the Orient, and it is not so much with France as with Russia that Germany has now to cross diplomatic swords for the acquisition of the Pope's friendship and assistance.

Russia has recently put herself on record as disclaiming in the most formal way any exclusive commercial designs on China. The demands attributed to her, it has been remarked, were such as to excite opposition precisely in those quarters which one would suppose Russian diplomacy has particular interest to conciliate. Granted the maintenance of the open door and the freedom of the Treaty Ports, no one is likely to question the ultimate domination of Russia in the province of Manchuria, if only because, with the Trans-Siberian railway practically completed, no one is in a position to contest it. Other countries have committed far more objectionable land-grabbing offences, and it may be noted as something of a palliation of Russia's act that she has shown herself a great and capable colonizer,

especially in the Far East, where the bureaucratic control of St. Petersburg is least able to make itself felt and the existing Chinese government is not such as to call for much sympathy from any Christian nation. Without a great regeneration of the yellow races, nothing short of a universal alliance of the other European powers could jeopardize Russia's occupation. And even this experiment, which is practically certain never to be tried in such an issue, might fail. Manchuria, it may be said without any undue efforts at prophecy, is Russia's for good. The flurry of excitement at Washington was caused by a surmise that the alleged Russian claims on China were accurate, and meant the violation of the open door and the abolition of the freedom of the Treaty Ports.

The formal concurrence of the Vatican in Russia's occupation of Manchuria would be of small moment, and, besides, could certainly not be obtained. But what would be almost priceless for colonizing and civilizing purposes would be the co-operation of the Catholic missionaries. France's succeeding infidel governments, which have long made it a point to vie with each other in harrying the Catholic clergy at home, have invariably meted out the most flattering treatment to the Catholic missionaries in China, and Bishop Favier in Peking has always been allowed by the government of his native country to be a bigger man than the French minister accredited to the Chinese court.

The honors almost ostentatiously showered on Catholic bishops and priests by the Russian officials during the last few months, and which have formed the subject of wondering comment even in the press of the United States, were, without question, part of a conciliatory tribute to the venerable occupant of the chair of Peter. Plans that are afoot for the establishment of a new Catholic seminary near Odessa have met with the hearty approval of the governor-general of the province. The surmise has been put forth that the authorities in St. Petersburg look eagerly for the day when the young levites of this seminary will be ready for the missionary field, to replace the priests of the French Missions Étrangères in Manchuria. The same authorities can harbor no doubt that the supervision and protection of Catholic interests in Manchuria would then promptly be transferred from France to Russia, and the extremely desirable result obtained of the Vatican recognizing

Russia as a species of ally in a foreign field, a recognition from which France has for years drawn for herself so much moral and material advantage and a recognition for which Germany has been striving for the best part of a decade.

Russia's real or alleged designs on Persia, with the immediate prospect of establishing a naval base on the Persian Gulf or Indian Ocean, have also been a matter of the deepest concern to the chancelleries of Europe. Here again France is already established, and here also she has offered all sorts of inducements to her Catholic missionaries to put forth their Christianizing zeal. There is little doubt that Russia would be very willing to take a leaf from her ally's note-book of diplomatic wisdom. That Russia's domination will in time extend at least over northern Persia is believed by many to be inevitable, but for the moment it is probable that other competing nations, and particularly England, have shown undue alarm on the subject. It has been pointed out that Teheran is almost as near to Liverpool, as far as cost and facility of transport go, as it is to Moscow or the other commercial centres of Russia. Russia's recent business development in Persia has been remarkable, but it is said that all advantages gained in this respect over other European rivals have been acquired through a system of premiums and state encouragement of trade. England, of course, has it in her power to adopt measures that, at least in some degree, will counteract the Russian system of direct state assistance to trade. There is much talk of the British government encouraging railway building in southern Persia and even co-operating with Germany in the construction of the Euphrates Valley Railway, the main purpose of which is to restore to Mesopotamia the extraordinary fertility which it once possessed. Lord Lansdowne, the British Minister for Foreign Affairs, has recently gone to the extreme of formulating a species of Monroe Doctrine with reference to the Persian Gulf, announcing in solemn manner that Great Britain would regard the establishment by any other European power of a naval station on that gulf as an unfriendly act that would be resisted by all means in her power.

Under all the circumstances there seems no likelihood of Russia risking war for the development of her commercial or military status in Persia; but again, in the eventuality of war talk by other susceptible nations of Europe, it is certain that

Russia, instead of being persistently forced to withdraw when unprepared to force her claims, would be glad to find a tribunal where her claims and designs might be impartially decided upon. Such a tribunal the Czar and his counsellors hoped to create when the former convoked the now memorable Peace Conference at the Hague. But although the tribunal established by the conference is undoubtedly an excellent court for the sifting of petty international disputes in money and boundary matters, it is from its very complexion wholly inadequate for the adjudication of charges of unjust aggrandizement that may be brought against a nation.

The Pope alone stands forth as an adequate judge and arbitrator of world disputes, the sole potentate whose interest is equally intense in all lands and whose judgments can be dictated by justice alone. When Russia's zealous explaining away of situations that offend the susceptibilities of other countries shall have failed to satisfy those to whom it is addressed, as may be the case at any hour under present circumstances, there is reason to believe that she will seek to refer the contentions to the Pope. This much is clearly inferred from repeated declarations published in a French periodical which is known to have official inspiration from St. Petersburg. No courtesy or flattery, of course, could beforehand influence any decision that the Pope might have to render between nations, but it is an ordinary weakness on the part of nations, as of individuals, to desire to stand well with those who may have occasion to render momentous decisions.

Already Russia has maintained for years a legation in Rome specially accredited to the Pope, but of late this legation has assumed a new importance by the development of its official and social functions in a way to call attention to its increased prestige. A similar state of affairs, remarkably enough, is to be noted at the Prussian legation to the Pope. There is distinct emulation between these two legations in the Eternal City, and the motive in one case is probably the motive in the other. Russia and Germany are at last resort the great factors in the determining of the Balkan question as a whole, and in this question the Pope's influence is all-important and would be most acceptable to either side. The Balkan question is believed likely to develop into a struggle between Pan-Slavic and Pan-Germanic ambitions. The Czar is supposed to aim at

the acquisition of Constantinople and domination of the Levant, while it is said that the Kaiser dreams of seeing in his own day the spread of his empire in a great belt across Europe from the Hague to Salonica, Austria as well as Holland being gathered into the great consolidation.

British prestige has declined in Turkey, and Great Britain certainly would not now fire a shot to keep Russia out of Constantinople. German influence has replaced that of England, and the Sultan looks up to the Kaiser as his best friend and as the coming arbiter of events. The game is being bitterly contested, but it is a slow game for the moment, each side seemingly eager to forecast the other's moves and to learn who, of the lookers-on or possible participators, is to be friend or foe. And in it all, at intervals, appears the gigantic power of the Catholic Church, and the mighty influence of Leo XIII.

The Sultan sends troops and an aide-de-camp as personal representative to the Catholic processions held in the neighborhood of the Catholic churches of Constantinople, processions which, by a strange irony of events, would be impossible today in Paris or Marseilles. And the Sultan makes every possible concession to the French priests of the Assumption, to the French nuns who educate the Christian and Moslem young, and to the delegate extraordinary whom the Pope sends at intervals to Constantinople to deal with the Catholic situation. All this placatory attitude of the Turk towards the Pope may be only in accordance with advice from Berlin, but it is highly significant. The Kaiser freely admits that the near East is a field where the influence of the Holy Father is of the first magnitude. It was as much in the endeavor to acquire for himself in Turkey in Asia the prerogative which France enjoyed as recognized protector of Catholic interests that the Emperor William sent Cardinal Kopp, Archbishop of Breslau, on a memorable mission five years ago to Rome, as it was to secure a mandate from the Pope for the Chinese mission field, with something that would serve as a pretext to cover Germany's future action in the Shantung province.

Mighty indeed must be the brain that can unravel all the meshes of these diplomatic webs in which nations separately and as combinations strive to entangle for their own purposes the head of the Catholic Church. Fortunately Leo XIII. has long ago let it be understood that only lucid dealings and

straightforward principles will find favor in his eyes, so that diplomatic errors by the Vatican are practically eliminated from the field of possibilities.

The menace of the hour to the world's peace is believed in Europe to lie in the Titanic contentions between the Russian and the German Empires. In the storm and stress of the dispute, however, there is one tower of strength, one pillar of light, one angel of peace, a man nearly one hundred years old. But that man is Leo XIII., the Vicar of Christ on earth.



## THE RELIGIOUS SOUL.

BY M. S. PINE.

**M**YSELF hast raised me to this eminence  
 Seated upon Thy fair right hand, a spouse,—  
 As if a shepherdess 'neath rural boughs  
 A mighty king had met and led her thence,  
 A monument of his benevolence,  
 To his own palace, sealed love's holy vows,  
 Robed her in ermine, diademed her brows,  
 And looked but for her love's sweet frankincense.

Poor little one! how doth she languish, pine  
 For ampler heart-space, that its passionate deeps  
 Might fill, as from an ocean fathomless,  
 Her lover's meed with love's delicious wine!  
 Mine own Beloved! my soul within me weeps  
 For broader, higher, deeper love than this.

## THE RATTLESNAKE.

BY WILLIAM SETON, LL.D.

**W**E believe that no creature on earth is so loathsome as the snake. It glides so noiselessly out of sight in the grass or the bushes; it lies so quietly in hiding until its prey comes near enough for it to strike; and even the innocent Black snake—one of the commonest of our North American snakes—is destroyed by the foolish farmer, who does not know how useful it is in killing rats and mice and moles.

But if the black snake, which is a constrictor, has no venom, America may boast of one species of venomous snake which is found in no other part of the globe, namely, the *Crotalus*, or rattlesnake.

And we have often thought how much more terrifying this reptile would be if it had legs as all snakes once had, and if it could run after us instead of being awkwardly pushed along the ground by a movement of its ribs. Here let us observe that in the snake family the limbs have entirely disappeared except in the Boas, and in them we discover only the rudiments of the hind limbs. And Cope, in *Primary Factors of Organic Evolution*, page 218, tells us that this disappearance of the limbs is a case of degeneracy, for he has traced the snakes back to reptiles of the Permian epoch, whose limbs were well developed. We do not, of course, know how the limbs of all snakes except the boas have come to disappear, nor by what steps the hind limbs of the boas have been degraded to their present useless condition. But undoubtedly the rudiments of hind limbs in the boas point to a former condition of things; and Darwin, in chapter xiv. of *The Origin of Species*, says: "It appears probable that disuse has been the main agent in rendering organs rudimentary."

And in *The Cambridge Natural History* (by Hans Gadow), pp. 496-7, we read: "Burrowing and living in sand are often correlated with a partial or complete reduction or loss of the limbs. . . . This loss of limbs is as a rule correlated with

# BULLETIN

1904

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BOARD OF FOREIGN MISSIONS OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.

## THREE TESTIMONIES

One Month      One Year      Many Years

After her first month on the field in India, a missionary writes:—

"I do thank the Lord daily that He has brought us out here to this field. I wish we could bring all Christian America to see what we have seen. I know I am thankful for every penny I have ever given to foreign missions, and sorry for every one I might have given, but didn't.

"As I see the tremendous work crying to be done, and realize the scarcity of money and workers, I long that the people at home who cannot either give much or go should spend their days and nights crying out in supplication to the Lord, who wills that all these poor souls should come to a knowledge of Him, and that He should empty out the pocketbooks and thrust forth the laborers."

After twelve months in Korea, a missionary writes:—"I am here, and praise God for permitting me to come to this—one of the world's greatest harvest fields. We are always welcome to the Korean homes. It seems like a great event in the narrow lives of these Korean women to have us visit them. I called on thirty-six women last month. I wish the young ladies in America could see what precious privileges would be theirs if they came to Korea. I am glad I am here."

A missionary of many years' service in China, writes:—"I stopped by a roadside near a village. Soon a large number of men, women and children gathered. We told the Gospel story in as simple language as possible. They had never heard about Jesus. My heart was deeply stirred and a great longing came into my heart that they might know Jesus: To be the means of leading one of these to the Master's feet is a joy that cannot be excelled on earth. It is a light thing to give up home, loved ones, and all that is dear in the home land compared with the joy of having a share in this work."

### SOME SACRIFICES

A church in Pennsylvania, which until a year and a half ago never supported in full its own pastor, recently gave \$75 for the work of the Board, "and is looking for a very large offering in 1904." This church will soon have its representative in the foreign field.

A small church on Puget Sound, 208 members, recently pledged \$560 for its own foreign missionary.

In another church \$1,000 was raised one week for foreign missions, and the next week \$700 for home missions.

A home missionary on St. Lawrence Island, Alaska, sends a generous contribution to the Board, albeit his letter tells of his living among a people "who pray to the devil, sacrifice dogs, burn fire in worship, make images, kill the old and sick, practice adultery and licentiousness in the most awful manner."

A devoted couple in St. Louis gave up their Thanksgiving turkey in order to send one dollar to aid the work in Persia.

The new hospital about to be built at Hamadan, Persia, at a cost of \$3,000, is a memorial gift from a father and mother for a son beloved.

### FINANCIAL OUTLOOK

Appropriation for fiscal year ending May 1, 1904.....	\$1,131,123.51
Receipts, May 1 to December 31, 1903.....	317,853.34
Amount to be raised before April 30, 1904.....	<u>\$813,260.17</u>

From May 1, 1903, to January 1, 1904, the support of 64 missionaries was assumed by churches, societies and individuals. This does not include those whose support was pledged by the Women's Boards and Societies.



**AFRICA** The first Presbyterian Church on the Monda River has been organized. Thirty-nine members. They have made great progress toward self-support. Up to August, \$27.00 in cash, four bed-mats and three bottles of oil had been given. Bodumpa, the leading native evangelist, declares: "No native is too poor to pay \$1.00 in cash per year for the support of the preaching of God's word." The Mpongwe Church support their preacher at a cost of \$85.00. They also support a native catechist. Their offerings this year will be \$130.00.

Mr. W. C. Johnston, Efulen, Africa, wrote: "In a little more than two weeks after the opening of our school, we had nearly a hundred boys. We filled out the hundred on last Friday and Saturday and yesterday we turned ten boys away who came wanting to go to school. It would be no trouble to get 200 boys if we could accommodate them."

**CHINA** The three great churches destroyed by "Boxers" at Wei Hsien, Peking and Paotingfu have all been rebuilt and are crowded with worshippers.

In the Wei Hsien Presbytery 437 members were received the past year. Rev. R. M. Mateer writes: "I baptized 184 and did not get more than half around my congregation, owing to my teaching in the theological class. I am rejoiced that we now have a goodly number of superior young men studying for the ministry whom the churches are prepared to call as soon as they graduate."

A Chinese Confucianist in a discussion with Mr. Williams, of Nanking, as to the progress of the triumph of Christianity in China, while expressing his own adherence to the old things, assured Mr. Williams that Christianity would triumph, and quoted in support of his opinion from the Maxims of Confucius, "Ten thousand men cannot budge one right principle."

Five years ago work was begun in the village of Kan U, Canton Mission. To-day the entire village is Christian.

At another village the Christians are building a \$1,000 chapel entirely at their own cost.

Serious famine in Kwangsi. It is estimated that at least 40,000 men, women and children have been sold into slavery. At the communion service in the Second Church, Canton, thirty-two united with the Church; 700 were present. \$160.00, silver, was raised for the famine sufferers. \$5,000.00, gold, was sent from the United States. The missionaries have taken the lead in distributing rice and relieving suffering. The Rev. Charles E. Patton records a trip of "375 miles traversed, 9 chapels visited, 39 services held, 64 candidates examined, 25 baptized and 52 men examined and enrolled as members of the inquirers' class." The Canton Mission raised on the field \$8,500. About 15,000 are now being added annually to the Protestant Churches in China. At Shun Tak, Christians have raised \$2,000 for a new chapel. In this district, less than fifty miles from Canton, there are one million people. Chapels are needed in five cities.

The medical work in Chiung Chou last year was self-supporting—the first time in its history. The church membership increased forty-three per cent. The new church at Paotingfu, with a seating capacity of 500, is crowded with worshippers. At the street chapel crowds of men listen to the preaching of the missionary. The Christians in the district, formerly under the charge of Mr. Simcox, have promised laud and brick for a new chapel. The work grows rapidly. Mr. and Mrs. Mather took a trip to the mountains near Shaansi—the first time foreigners have visited this region since the Boxer outbreak. The work has been carried on by a native Christian. He walks eight miles every Sunday; holds service in the house of a Christian family. One woman walked 100 miles to attend a Station Class last December. The blisters on her knees and feet had not healed (though dressed daily) when the class was over. She was not allowed to walk home!

The great flood at Chefoo damaged mission property and caused much loss to many of the native Christians. The whole of the native town was under four or five feet of water. Loss of life was about 200. A large number of persons took refuge in the school premises. None of the missionaries was injured.

The Hunan Mission was opened, with the approval of the Board, the third station at the city of Chen Chow, in southeastern Hunan, its three stations thus enabling the mission to reach three great sections of the river valleys in eastern Hunan, where its work has been established. The new station will take over the churches organized in southeastern Hunan years ago, among them the first Christian church organization in the province.

The Chinese missionaries assembled at Kuling have issued an appeal for a doubling of the missionary force in three years to celebrate the centennial of the planting of Protestant missions in China by Robert Morrison. At a meeting of the Central China Missions, Mr. H. K. Wright, the youngest member of the mission, presented in behalf of the members of the mission a copy of Dr. Dennis's "Centennial Survey of Missions" to Dr. Farnham, the oldest member of the mission, the occasion being the seventy-fourth birthday of Dr. Farnham.

Two hundred students in one Shanghai school cut off their queues. The movement is widespread.

In itinerating in Hainan, the missionaries found a town of 5,000 Mohammedans, mostly fishermen. They have four large mosques, each containing a school. The boys were studying the Koran in Arabic. The Mohammedans asked the missionaries to open a

station, giving as their reason, "The thieves are very bad and if missionaries lived in the place they could help drive them away."

At Nodosa many students are turned away because of lack of accommodations. Formerly it was difficult to get students without free rice. The new girls' school is roofed in and will be immediately filled to the limit of the present teaching capacity of the mission. Building is a difficult art in Hainan. Workmen need constant watching, else they will build a door so crooked or a fireplace so straight that the smoke will go into the room instead of up the chimney.

At Namfong even the wild Loi men, who wear no quene and refuse to pay the tax for the four millions spent at the birthday jubilee of the Empress Dowager, are being reached with the Gospel.

A cholera epidemic induced shopkeepers to give \$3,000 to the "devil festival" to ward off disease, yet these same shopmen wrangled over a charge of ten cents for medicine in the hospital. The missionary in China needs patience.

**INDIA** A young Brahmin, who had embraced Christianity, was urged to return to the faith of his fathers. He must first pay a Brahmin priest to recite 8,000 Sanskrit verses. Second, he must be anointed with a liquid composition suitable for plastering mud walls and roofs, one of the ingredients being derived from the thrice-sacred cow. Third, he must give a big dinner to all the Brahmins of the neighborhood. The young Brahmin declined to recant.

Two years ago a missionary in the Furrukhabad Mission was waited on by representatives of 500 people, asking for Bible instruction. These people are still waiting for the Gospel. A pastorless church in Illinois, with less than 300 members, has been besieged by over 100 applicants for the pulpit. Encouraging signs in India are, first, more interested listeners and larger audiences than ever before to the preaching of the Gospel; second, a new attitude among the educated classes, some attempting to revive their ancient faiths, others to reform them, still others to reject them; third, the demand for missionaries. India calls for 100 new recruits this year: Lodiana, 63; Furrukhabad, 25; West India, 12.

**JAPAN** Reports from Japan declare "the people are more easily approached and affected with the Gospel than they have ever been since the country was first opened." The additions the past year to the Church numbered 1,075. The Sunday-school membership in the Church of Christ in Japan has increased sixty-five per cent. in two years. The Japanese Christian is learning to give. The Osaka East Church has a number of tithers, and has entered the ranks of the thousand dollar Churches. Ten years ago a handful of women in the Kyoto Church agreed to lay aside one *rin* a day for the Lord. This year they found that their offerings amounted to 90,000 *rin* (a *yen* is fifty cents; one hundred *sen* equals one *yen*, ten *rin* equal one *sen*).

"The reports read at the Annual Meeting of our West Japan Mission," writes the Rev. G. W. Fulton, of Kanazawa, "indicated that we had a splendid year. Over two hundred converts within the bounds of our mission, perhaps two hundred and fifty. I remember no other year when there were so many."

The critics of missions who allege that the Gospel does not reach the influential men on the mission field will have difficulty in accounting for the late Kataoka Kenkichi, who died in November, in Japan. Mr. Kataoka had been thrice President of the Lower House of the Japanese Diet and one of the leaders of the Liberal Party. He was universally recognized as one of the most capable, high-minded statesmen in Japan, a man of flawless integrity and of fearless Christian faith. He was an elder in the Church of Christ in Japan and President of its Board of Home Missions. He was also, though retaining his relation to the Presbyterian Church, President of the Doshisba, the Congregational College. Mr. Kataoka had in early years been imprisoned for his fidelity to principle, and spent a large part of his time in prison in the study of the Bible. He was interested in all good movements, but most of all in the growth of the Church. He was a believer in prayer, and more than once began his services as President of the Diet by prayer-meetings in his home, when he gathered a few friends to pray with him that he might be given strength to do his duty as a Christian man. The Emperor gave a thousand *yen* to the family in aid of the funeral expenses, and on the day of the funeral sent the Governor of the Kochi Prefecture to Mr. Kataoka's residence, conveying an imperial message, together with two rolls of white silk. The family declined the honor of a battalion of infantry at the funeral, but 20,000 mourners were present to testify to the esteem in which a great Christian statesman in Japan was held.

Japan is still far from civilization. An epidemic in Kambun was traceable to a running stream of water. The authorities notified the people, but as the germs could neither be seen nor smelled, the people continued to use the water. Then the police took a tin of kerosene-oil and fixed it so that the oil would trickle out of the tin into the stream. The epidemic was stayed.

In the Japanese work in San Francisco thirteen young persons united with the Church at the last communion. Two were young women, well educated, but rescued from lives of shame. One hundred communicants crowded into the little chapel on the joyful day.

**KOREA** Dr. Devins, of the *New York Observer*, states, "After two weeks in Korea, with visits to Fusan, Seoul and Pyeng Yang, I write to congratulate you upon the splendid work in Korea. I do not see how any mission could have a finer body of men and women than dwell and labor in this empire. The day is not far distant when in the south there will be as large an ingathering as in the north." The Pyeng Yang churches gave 62,659 *nyang*. The day's wages in Korea vary from 1½ to 4 *nyang* (a *nyang* is about 8c.). In 155 groups there are 3,765 members and 4,012 catechumens. The total number of adherents 13,235. Pyeng Yang—33 church buildings erected during the year. No foreign funds were used this year to build Korean churches. The total enrollment of all the Bible classes, 6,437; this in Pyeng Yang alone. In Syen Chun—a new station—there are 1,210 adherents. "We never saw anything like those Christians. They care so much for each other. They give to the needy, help bury the dead and are like one family." The number of Korean settlers in Manchuria, and along the Yalu, and back in the interior, is large. The upper part of North Pyeng Yang Province and the territory across the Yalu constitute a large and needy field. Our missionaries have already taken up work there.

The Pyeng Yang Academy opened October 1st with seventy-two young men—all Christians. An evangelist who had visited missions in China, India, Africa and Japan said, after speaking to the scholars at morning prayers, "There is nothing for me to do here; they are all Christians."

A new church has been organized at Pyeng Yang City. The present church building, though recently enlarged—it will accommodate 1,500 people—is too small to meet the needs of the ever increasing congregation. The new church building will be located outside the south gate of the city. It will cost \$3,000. The sum of \$1,000 has already been given. The new hospital at Syen Chun (see Bulletin No. 3) will not be completed any too soon. The in-patients now lie on the floor of the waiting-room ready to be examined. One patient, very ill, from En Ju, brought in a chair, was sent home cured. He purchased a goodly number of books and tracts to distribute among his friends.

The first class for women was held at Tong Ju, in October. Many of the women walked ten miles in straw shoes or bare feet, over rough roads and mountain passes. Five women walked from Syen Chun, a distance of twenty-three miles, over two mountain passes.

**MEXICO** The Presbyterian Church in Mexico (Synod) selected Chiapas, the outermost State in the Republic and bordering on Guatemala, as its Home Mission Field. The four Presbyteries are raising \$1,200 for this work. Pray for Mr. Alvarez, the native minister, who is associated with Rev. Mr. and Mrs. McDonald in winning Chiapas to the Gospel.

The Christian Endeavor Society of our largest church in Mexico City, composed largely of poor people, have raised \$300 in the past five months for Mexican Home Missions. Mr. Ulaez, a consecrated carriage-maker, gave one-fourth of his year's earnings.

Dr. Medina, a highly educated physician of Merida, Yucatan, was persuaded by Rev. Mr. Herrera, our pastor in that city, to accompany him to Mexico City to our National Young People's Convention, involving an expense of \$200. Dr. Medina was profoundly impressed and converted and is now an active member of the Merida Church.

Mrs. Mary Foster Bryner, field worker of the International Sunday School Association, was so delighted with her visit to Mexico last July that she returns again for a two-months' campaign during January and February. She expects to visit twenty of the principal cities. She became interested through one of our missionaries and her expenses are being defrayed by the *Sunday School Times*.

At its recent commencement exercises the Mexico City Girls' Normal School graduated nine students, while eight were graduated from the Normal School in Saltillo. All, and more than all that these two excellent schools can train, are in demand as teachers, the Government having employed graduates of the Saltillo School and rejoicing to get such superior women.

**PERSIA** The Rev. E. W. McDowell writes from the Kurdish mountains: "I have been living among the mountain tops, twelve thousand feet above the sea. Organized two baseball nines; taught them the game. The boys pick it up like ducks to water. I have preached in fifty-five villages since June. Some very interesting cases of conversion, but details cannot be printed. Have taken a census of Nestorian villages in our mountain field. There are 275 of them; 175 entirely neglected, the other 100 slightly touched." Mr. Charles R. Pitman in a tour of 600 miles visited many cities and villages, such as Maragha and Miandnab. "My chief impression was the number of unreached villages and great multitude of unreached in the populous towns and cities that have been hardly touched, and the impossibility of ever evangelizing them without a considerable amount of touring. Babes were found everywhere, zealous in propagating their faith and increasing in numbers. There is need for touring among Moslem women. Very little has been done for them." Touring is not easy in Persia. Mr. Euwer reports

being on the road from 3 A.M. one day till 1.30 P.M. the next. He met men of prominence who had been in our school at Teheran. At Zenjan, he called on the German chief of telegraph and he showed him Henry Martyn's translation of the New Testament. A Persian had brought it to him, saying it was a good book to study the language from.

Mr. Stead writes of Kasha Mooshi, the native preacher in Kermanshah, Persia: "We have been greatly impressed with what Kasha Mooshi has told us of his work in Kermanshah. The Lord is evidently using that man, and we look for a Pentecost at Kermanshah in the near future. Kashi Mooshi has gone into the Jewish synagogues and preached to the people gathered there. He has gone out into the country on the days the Babis make excursions, sought them and done aggressive personal work for Christ. Kashi has been in Hamadan for a few weeks for Presbytery meeting, and for treatment, as he has been very sick. Last Sabbath he preached in St. Stephen's Church. It is the first sermon that I have heard in Persian that thrilled me. The whole Gospel was preached, and the sermon was much like those of the Moody and Chapman order at home. The people listened almost breathlessly, and the Mohammedans present, who usually go out soon after the sermon begins, or spend the time in talking, hardly moved from beginning to end. The Holy Spirit was present and sent the word home. It is the kind of preaching that counts for the Kingdom at home and abroad."

**PHILIPPINES** Silliman Institute has been completed and dedicated. *The Assembly Herald*, January, 1904, has a fine photograph of it. Nine young men have recently confessed their faith in Christ; two of them expressed the desire to become ministers. The work at Taclaban, on the island of Leyte, is flourishing. Many eager for the Gospel. Taclahan is a beautiful city with a population of 2,500.

In a single town in Tayabas, 100 miles from Manila, 270 people gave their names to an evangelist and expressed a desire to unite with the Protestant Church. Among the recent converts at Cavité is the Inspector of the Constabulary. He is a man of mark and bids fair to do good work for the Master. In spite of stone throwing and interruptions at nearly every meeting the work at Cebu grows. Thirty-seven have already confessed Christ. The virulent opposition has developed a strong, manly type of Christian. At the dedication of the new chapel at Lecn, near Iloilo, seventy communicants sat down at the Lord's table, thirty-one of them having been received that day on confession of faith.

The new hospital at Dumaguete was dedicated the first Sunday in November. It is the most modern and best equipped hospital (except the military hospitals and the civil hospitals in Manila), in the Archipelago.

A new chapel has been opened at San Miguel, twelve miles from Iloilo. The Filipinos built the chapel without aid from the missionaries.

Another chapel is almost completed at Oton, near Iloilo. The number baptized at Iloilo in 1893 equals the total of the three previous years.

**SIAM AND LAOS** In a tour through the States on the Bay of Bengal side of Siam, made by Dr. Dunlap, there were sold 8,700 portions of God's word, Christian books and tracts. He had the rare joy of baptizing in their homes two Siamese noblemen, the elder sixty-four years of age. This man was converted through reading God's word. He led his fellow-nobleman to Jesus.

It has been the avowed purpose of the Laos Mission for some years that every Christian Laos child shall be able to read by the time it reaches ten years of age. Two self-supporting primary schools have recently been established. The need of schools is very evident.

Itinerating missionaries near Nan, Laos, were awakened by great beating of drums. The sun was partially eclipsed; the priests were beating drums to drive away the spirit that was eating the sun.

In Rajawong Chapel, where services are held for the Chinese in Siam, the hymn-books were purchased with funds contributed by native Christians of Vengurils, India, who asked the privilege of doing something for the evangelistic work in Siam.

Korat, one day's journey by rail from Bangkok, is a strategic center recently visited by the missionaries. Good cart roads run out from Korat to all points of the compass, like spokes in a wheel. Three hundred ox-carts laden with many wares come into Korat each day by these roads. The missionaries took a large stock of books, but could easily have disposed of double the quantity. The Chief Commissioner assured them that he and his people would help in erecting schools and hospitals. Korat is near the jungle. The main street is literally covered with tiger, bear, wild buffalo and deer skins, brought in to be shipped to Bangkok. There are no missionaries or colporteurs of any church in the Korat district.

The last letter from Siam closes as follows: "I believe Siam was never more open to the Gospel than she is to-day. Buddhism is struggling hard, supplanting many of her heathenish superstitions with rites founded upon Christianity, and the acceptance of her the Father and Creator is becoming almost universal except with the most ignorant classes."

**SOUTH AMERICA** One of the vexed questions in the South American Republics is the marriage question. The Protestant ceremony is not recognized even when it is performed after the civil service. This causes many who are willing to join the Church to hold back. It often debars a man from obtaining employment.

The people everywhere in South America are open to the Gospel, but the force is so small in many fields that very little itinerating can be done.

Five congregations of the Central Brazil Mission have combined to support one pastor, with a small supplementary grant from the Board, with the understanding that this should diminish ten per cent. annually.

**COLOMBIA** Through the State Department at Washington, we are assured that the missionaries in Colombia have suffered no harm on account of the ill-feeling engendered in Colombia by the action of the United States Government on the Isthmus. Mr. Candor writes from Bogota: "Our position here is delicate. We have to be prudent; the feeling against the United States is indignant." A cablegram says, "Excitement abating. Government efficient."

**VENEZUELA** At Caracas a number of young men have recently confessed Christ. Poverty everywhere prevalent and utter stagnation of business. It is a dismal outlook for Venezuela.

**SYRIA** The trouble in Beirut has quieted down. A new governor has been appointed, the old governor being removed. The new governor sent a scant note to the consulate in which he declared "that the city government had just sentenced two Christian boys to two days in prison and a fine of sixty cents for carelessness with fire-crackers at a wedding." This is the *amende honorable* for the attempted assassination of the United States Vice-Consul!

The coal dealers in Beirut raised the price of coal three or four times its value, thinking Admiral Cotton must buy from them. By the use of the cable he was able to deflect a navy collier on its way to the Philippines. He thus obtained 4,000 tons of good American coal and left the wily Syrian guessing. More than 600 students have entered the Syrian Protestant College this fall and there are more to follow. All the schools are full to overflowing. The press work is taxed to its full capacity. The Christian population continues to leave Beirut.

Cholera has reappeared in Tripoli. More than 2,500 have died. Mr. March writes that the disease has entered the great prison in the old castle and it will be many a long day before they can stamp it out. People fleeing have carried it into many of the villages above Tripoli and some harrowing tales have come of people falling and dying by the way. Tripoli Station found it impossible to open the girl's boarding-school and so it will remain closed until the next school year, which is a great loss in many ways. The ladies find abundant employment and opportunity in visiting the stricken homes.

It has seemed best for Mr. J. P. Welliver to take up the teaching at the Bible Institute, and he has accordingly left his field in Northern Minnesota, arriving at Kansas City on November 15th, where he will make his home for the present.

Opportunities for preaching the Gospel and presenting the needs and claims of the heathen have been found during the past month in the Nebraska field of Mr. C. P. Chapman, at Axtell, Wilcox, Keens, and Minden, and the Imel school-house. He also made a visit to Harlan county, where services had been arranged by an old friend of our work. The large crowds which gather in Minden on Saturdays have offered a good opportunity for street meetings and tract work. A women's prayer meeting during the week, together with a young men's Bible class on Sunday, have also been carried on with some blessing by Mrs. Chapman.

Mr. Woodward writes from Pine River, Minnesota, that his heart has been pained because of the indifference to eternal things which is manifest there, so that business and pleasure have kept people away from services, including some who profess to be Christians; and he asks, Shall the blame for lack of interest be laid upon the unsaved, when the Christians stay away? Shall the Christians be condemned and himself be at ease, when at the cry of one man God did so much for Israel?

He recently held two services among the Finns and Norwegians, and while the attendance was small at both places, they desired to have him visit them again. He would be glad to secure some good Gospel tracts in their own language to distribute among them, as many do not understand English very well.

At Mazeppa, Minnesota, Mr. H. A. Holcomb recently discovered that the taxes upon the parsonage which has so comfortably sheltered himself and family for four years past, had never been paid by himself nor his predecessors, and that because of this the premises were about to be sold. They are, however, thanking God for putting it into the hearts and hands of the people there to raise the amount needed to redeem the place.

Several unpleasant Sundays, coupled with a growing indifference, has made the attendance at the Chapel small of late. Some of the people have fallen into previous sin, and others have become offended at the Word; yet amid all this our friends are rejoiced to see that a few are becoming more earnest in the things of God.

The need constitutes the principal reason why Mr. Bruce feels that he should continue in the work in Taney county, Missouri. A new doctrine set forth in a book, the purport of which is to prove that the negro is a beast, has found some adherents there who seem more anxious to search the Scriptures to prove their theory, than to see what God has said about the state of their own hearts. In teaching a class one Sunday, our brother was compelled to stop and reprove two school teachers, both intelligent young men, who were laughing and whispering. Afterwards one of them being asked as to his need of a Savior, replied with a laugh that he did not

think the Savior knew there was such a fellow as he. What must be the condition of children under such an instructor!

Mr. Bruce recently visited the friend spoken of in the February MESSAGE as having cheered the workers by his simple faith. He found the mother in delicate health, but watching over two of her little ones who were quite sick with chills and fever. As they sat eating potatoes, corn-bread, and molasses—the best dinner the little log cabin afforded—he thought of the people thickly scattered over these poor rocky farms, where a few cows, pigs, and chickens are usually about all that keeps the wolf from the door, and how desolate is their lot both here and in eternity unless the Savior's face may shine upon them, and they shall partake of the true Bread of Life.

In their work at St. Joseph, Missouri, Misses Moulton and Fiske write that some prejudice and much indifference to the Gospel have been manifested, especially as they have tried to enter homes the second time and found the door closed in their faces. One woman said, "I know I am not living as I ought to live, and hope to do better sometime." When shortly afterwards she was stricken down with paralysis, she seemed to be in great distress about her soul, and sent for the Missionaries. But she soon passed into a semi-conscious state, and probably could not comprehend the Gospel. Miss Moulton was thankful, however, for the privilege of speaking to a few of the friends and neighbors about Jesus, and urging them to accept Him before it be too late.

In the family spoken of last month as being habitual beer-drinkers, though belonging to the church, the mother has since died. The funeral sermon was preached in the Mission church, the father being present in a state of intoxication, and, as is customary at funerals, the woman was eulogized. May God have mercy upon poor souls who are being flattered into hell; and may He by His grace raise up men and women who will be bold to speak the truth in love. These sisters desire that courage may be given them to overcome sin.

On October 23rd, Miss Fiske was called to Topeka, where her sister was very low with double pneumonia, and Miss Moulton has since been laboring alone.

Cold and stormy weather has interfered somewhat with the street meetings held by Messrs. Nash and Patrick at Scranton and Carbondale, Kansas, though they have tried to continue in spite of these obstacles. In their regular preaching appointments, cottage meetings, and Bible classes they have also had some blessing, though there has been a little disturbance at times. One man, who was formerly a preacher and can still shake the house with his loud praying, but who has recently married a woman divorced by her former husband, has not attended the cottage meetings since one night when the point was emphasized that for state laws to legalize an action did not make it excusable, or right before God.

Mr. Nash recently had opportunity to speak at the Asbury M. E. church concerning the dark,

death-fraught Soudan, and the Lord seemed to touch some hearts. Our brother thinks that if a minister who told him not long ago, that all the devil there is simply a nonentity—a mere nothing, as darkness is the absence of light—had been born in that land, he could never have doubted the existence of the devil.

Misses Danielson and Patrick, at Topeka, Kansas, wish to thank the Lord for the grace and patience manifested toward them, and though their service seems to them to have been unprofitable and lacking in results, yet their trust some fruit may come forth to the glory of the Savior: On account of illness, Miss Danielson was for a time unable to keep up her regular work, but she now seems to be much improved.

Special prayer is desired by them for two friends: A young married woman who showed real conviction at a cottage meeting held at the home of their aged colored friend; and a girl of about fourteen years, who has been attending these meetings quite regularly, but who says that she is not ready to become a Christian until she is old enough to live as a Christian should. Her home is in what is called a bad part of the city, and her mother seems to be a very wicked woman.

At Leavenworth, Kansas, Misses Fawver and Engel have been made to realize anew the necessity of telling out the "Sweet old story," in all its truth and simplicity, as they see how little of the Gospel is preached in most of the churches. One Sunday they heard an evangelist who took for his text Daniel 5:11, first clause. He then went on to laud some of the men "in whom is the spirit of the holy gods," who stand in prominent places in our Government, and spent more time upon this theme than in "Holding forth the Word of Life." Thus those who should be fed as God's lambs receive "Husks" instead of the "Sincere milk of the Word." May our sisters be given humble hearts to faithfully and steadfastly preach Christ crucified.

Misses Hyde and Holcomb at Atchison, Kansas, find that the devil has many effectual blinds with which to close the eyes of his servants to sin and the Savior. See 2 Cor. 4:4. A young lady to whom they spoke said, "Our prayers will save us. I have never done any great sin. I say morning and evening prayers. Great sins may be forgiven by a little prayer." An older woman told them she had done her duty, she had raised a large family, and therefore God would overlook her shortcomings. Another friend said that a minister once told her if she always lived as good a life and had as good a heart as she did then, she need not fear about getting to heaven, and she seemed to be resting in his words.

One Sunday afternoon, as our sisters were returning from the Poor Farm, they sat down to rest near a large pile of coal belonging to the railroad company. A bright little boy who passed them on his way to vesper service, greeted them with, "Reading your Bibles?" and then told them he had one, but not like theirs. After a little conversation they asked him about his sins. He said they would be put away if he confessed them to the priest. He lived not far

away, and they asked him if he ever stole coal. He said he did, but that that was not a sin if he needed it. He told them how a neighbor boy stole it, hauling it home in his little wagon, and seemed to think himself much better than his neighbor, because he only took a bucketful at a time, and had only been stealing regularly for about a week. On being asked if his mother knew about it, he said she did, that he got it for her. He had confessed it to the priest once, and said he would confess again. He thought he would be forgiven if he confessed truly. His mother, to whom they had spoken a day or two before, said she thought there was no sin in telling a lie to shield a neighbor, or avoid making trouble for others.

## IS THERE HOPE FOR SOUTH AMERICA?

NO. 1.

Can We Find any Hope in the Present Spiritual State of its People?

IN TWO PARTS—FIRST.

W. E. REED.

"But your iniquities have separated between you and your God, and your sins have hid His face from you."

In 1890, I attended a great gathering at which well-known Missionaries from all parts of the world were present. On several occasions it was divided into smaller conferences to allow the speakers to address those who were specially interested in the different fields. I well remember that the one devoted to South America had a very small attendance, and I myself felt little interest in that land. I knew that there were some millions of Indians in the interior of the continent, presenting something the same spiritual problems as our own Indians on the western frontier; but I had perhaps unconsciously come to think that where the Catholic church held sway, there was light, however dim, and those lands did not attract me as the more populous fields, such as Asia and Africa, with their many millions who were without even the forms of a nominal Christianity.

It may be also that I had come to think of Missionary needs as connected with ancient and Oriental civilizations with their strange customs and manners, or with black and naked tribes with cruel superstitions and brutal chiefs. I surely thought that lands classified as Christian, with republican governments fashioned after the constitution of the United States, and having the dress and customs of Europeans, could not take first rank in actual spiritual needs.

I realize that thousands of Christians feel this same indifference to all efforts for the evangelization of Roman Catholic lands, and that many would even oppose them as unnecessary or even unjustifiable: but as the years have gone by, God has seen fit to direct my steps to that very continent, and has showed me the utter folly of such unconcern; and I trust that the facts that have moved me will also touch the hearts of others.

FIRST: *The moral state of South America shows that it is in dense spiritual darkness.*

Of course it is in no sense true that conformity to high moral standards indicates spiritual en-

lightenment; but it is undeniable that immorality and a deadened conscience are sure signs of spiritual destitution. I am unable to speak from personal observation concerning the whole continent; but the testimony of competent witnesses, and the prevalence of the same conditions which have proved the moral ruin of Ecuador, make it safe to say that these facts are substantially true of the other countries as well.

To begin with, there is no public sentiment regarding great moral questions, which puts the mark of shame on evil deeds, and which, in our own land, drives men to secrecy, and results in such appalling hypocrisy inside and outside of the professing church. At first sight there seems to be a sort of innocence about the performance of the most shocking deeds, but that is only apparent, for the law is written on the hearts of the people, and a person who deals with them about sin can easily find that they have a real conscience concerning it. Yet in spite of himself the Missionary looks on these sins with less horror than he should.

Here, as everywhere, the question of sexual vice is the touchstone which reveals the corruption of society. Lest we judge harshly, we must remember the conditions which have long been operating to create the present moral state. Marriage is a sacrament of the church, and it is considered by the ecclesiastical authorities little short of sacrilege for the civil law to take the question in hand; so that for centuries there has been no legal attempt to provide for the deliverance of society from its bondage. The marriage fee was large, and many poor people did not feel able to pay it, while others have not cared to do so. It has always been expected that candidates for marriage would conform to certain sacraments, such as confession and communion; but there is a large class of people, who, from principle or other reasons, have not desired to do this. Class distinctions are very marked, and many men are willing to take concubines whom, for social reasons, they would be ashamed to elevate to the dignity of wifehood. These causes—together with the fact that there were no laws of divorce, and that, like all special privileges, ecclesiastical divorce is very expensive—have combined to abolish the sentiment that marriage was necessary. Then there is an immense number of married persons who have separated and chosen other companions. So it has come about that marriage is not the rule, and a majority of the families are not united by that tie. This has become so established by custom that it cannot be classed with concubinage as it might be practised in the United States. Many of these persons we could hardly condemn as immoral, for they are apparently as truly united, and as faithful to one another, and as affectionate, as we would expect husband and wife to be; while frequently mothers even prefer that their daughters should live according to this custom, rather than that they should marry. But, however this may work in isolated cases, it is easy to see the complete demoralization of society that results from such a course. Companions are easily chosen and as easily set aside. It is often convenient to have more than one—generally in different towns, but not infrequently in

the same place—so that not only is there widespread polygamy but also polyandry.

The passage of a civil marriage law was opposed bitterly by the church, and had it not been for heavy fines and punishments, the clergy would have entirely ignored it, and, as was done in Colombia years ago, excommunicated all who were married by the civil law. As it is, all marriages except those solemnized by the Romish clergy are condemned by them as legalized concubinage, and evidently considered worse than the actual concubinage that exists in society.

Of all the questions that have presented themselves to the Missionaries, those arising from these conditions have proven the most difficult, as may be shown by the experience of the Church in Guayaquil. Quite a number of hopeful inquirers have turned aside because we could not receive people who were living together unmarried. A few are now waiting for a solution of their problems, while several have been married and received into the Church. All who have come into our number after arriving at maturity, have lived in that unlawful relationship before their conversion, some of them having put away their companions only upon receiving the Gospel.

A number of very sad cases are now before us. One man has for years been living with a woman in real happiness, and sustains an affectionate relationship with her. He has considered the question of marriage, but a woman to whom he was formerly married, but from whom he has been separated for twenty years, is still living; and though he has very positive grounds for a divorce according to the present law, yet that law cannot deal with questions arising from the old ecclesiastical marriages. The woman with whom he has lived so many years is friendless and helpless, and it seems hard to abandon her. One woman, the mother of a large family, the concubine of a professional man who lives with his wife in this city, has been greatly concerned about her soul for a long time. She recognizes that if she accepts the Gospel she must cease her relations with this man, but considering her helplessness and the poverty that would follow such a step, it requires considerable faith to do as she should. The accounts of such difficulties could be multiplied, but these will show what they are.

This looseness at the very foundation of society does not express to the full the state of affairs. The utter depravity of the people comes out in our visits to the towns, where the very first question usually asked us is whether it is wrong to have another man's wife. In one town we were assured that there was not one man from the village priest down, who was not shamelessly violating the seventh commandment; and a woman, now a member of the Church in Guayaquil, who once lived in that place, says that she knows for a fact that there is not one woman there who has not her own man and behind him another. Bad as we know the condition of affairs to be in other lands, it is hard to believe that Christendom could present a worse moral state than is found in papal America.

Idolatry, the sin condemned so terribly in the



Scriptures, and so offensive to God, is as widespread as any pretension to religious worship, being lacking only in those who have fallen into unbelief and atheism. This "Christian" idolatry cannot be in any way distinguished from that of the pagans, unless it should be considered more blasphemous. It is founded on the same tendencies and superstitions of the natural heart, and is defended on the same grounds as idolatry in India. It was transferred bodily from the religion of pagan Rome, and has never improved in any feature.

There seems to be no thought in the hearts of the people that they should tell the truth. Anything approaching a purpose to keep a promise when it is convenient to break it, is rarely seen. To lie is hardly considered a sin. Drunkenness finds no great foe in all the land. There is no sentiment at all against the use of intoxicants; and the Missionary has to continually explain his reasons for not drinking, and always feels that he has failed to make himself understood.

Class distinction has produced appalling results. A large part of the Indian population is reduced to a condition of servitude which leaves them more defenseless than slaves. The lower classes of society are despised to a degree scarcely conceivable by us. The lowly lose all sense of personal responsibility, obey their masters with trembling, and fear the priest but not God. The masters themselves are degraded by this relationship, and become oppressive, dishonest, and immoral. One continually sees things which the lower classes have to suffer that make every sentiment of human rights rise up in indignation; but when he thinks of how matters could be improved, he finds himself confronted with the same problem that philanthropic people in South America have tried to solve for many years. He must admit that as far as human treatment is concerned, the evil is incurable. The Gospel would be the cure, but that is the last thing any man or any nation will try.

Profane swearing has not even the disgrace of being called a sin. Everyone uses the holy name of Jesus and the majestic name of God to express surprise, fright, wonder, anger, impatience, or hatred. This is not chiefly among the irreligious, as in the United States, but the more devoted a person is at the shrines of the saints or at the altars in the churches, the more is that sin in evidence.

I have many good friends among the people of whom I speak, and I desire to see all this changed, and long to see the convictions of the Spirit of God and the salvation of many sinners, but I cannot see the least hope till we lose every sign of expectation that they can be saved by any other means whatever than the Gospel, or that there is any Gospel within their reach but that which comes to them through the Word of God. But against this they are warned from their infancy.

### THE FULLNESS OF BLESSING.

Eph. 1:3; Isa. 40:31; Eph. 6:13.

By W. P. MACKAY.

Young Christians know little about Christ.

may be, as often as not, that they use their strength pretty freely. There is progress in all Christian life, and in all Christian knowledge, and it is a remarkable thing that the progress in the experience is quite different from what we would expect. We all renew our strength; but how do we renew it?

The first thing we do in renewing our strength is to mount up on wings like eagles. They fly. You would think that that was a fair development of strength, whereas it is only the first manifestation of it. You will generally find young converts practicing this. Let them. We have all to sink soon enough. Why, I have seen scores of young converts who thought that they would never tread the earth again, never see a bit of mud all the rest of their lives. We do not fly long. We soon come back to the earth.

The next stage in advancement is to run and not be weary. It is a long race, and a hard race, and a difficult race, and we have to lay aside every weight.

Then there is a day coming when you will have to walk—to walk and not to faint in that narrow path, in the footsteps of that One in whom we are blessed.

But we have not only to walk, we have to stand—a different experience from flying. The evidence of blessing we had in the flying will not do for the standing. We must go back to the storehouse, but still God hath blessed us with all spiritual blessings. "And having done all to stand." As Martin Luther, the grand reformer, said, when told that all the world was against him, "Well, I am against all the world."

### BIBLE CLASS OUTLINES.

LESSON No. 216.

#### Regeneration, or The New Birth.

John 3:1-21.

##### I. Its necessity.

Vs. 7, "Ye must be born again."

1. Because of the total depravity of the nature received by man at the first birth. Vs. 6; Gal. 5:19-21; Mark 7:20-23; Rom. 8:7,8.

2. Because of the purity of heaven. Vss. 3,5; Rev. 21:27; see Matt. 22:11-13.

##### II. Its nature.

Vs. 8, "So is every one that is born of the Spirit."

1. It is a new, or second, birth. Vs. 3, "Again;" vs. 4, "The second time;" Gal. 6:15.

2. It is a heavenly birth. Vss. 3,7, margin, "From above;" 1 Peter 1:3,4; Heb. 11:13-16.

3. It is a divine birth. Vss. 5,8, "Of the Spirit;" John 1:12,13.

4. It is a spiritual birth—vs. 6, "Is Spirit"—imparting spiritual faculties.

(a) The new taste. 1 Pet. 2:2; with John 4:32.

(b) The new sight. Eph. 1:17,18; with Psa. 119:18.

(c) The new hearing. Matt. 13:9-16; Rev. 2:11.

5. It is an elective, or gracious, birth. Vs. 8, "Where it listeth;" John 5:21; 10:26-28.

6. It is a redemptive birth. Vss. 14,15, "Should not perish;" Eph. 1:5,7; 2:4-6.

## An Anglican Defence of the French Church.\*

Lady Sophia Palmer, the daughter of the eminent Churchman and jurist, Lord Roundell Palmer, whose books against the disestablishment of the English Church, and more especially its disendowment, are looked upon as masterpieces of argument, is following in her father's footsteps. Lady Sophia, who by her marriage became the Comtesse de Franqueville, has by a number of years' residence in France qualified herself to speak on certain sides of the religious crisis in that country with insight and sympathy. Her husband is a zealous Roman Catholic layman, and it was at his country seat that the French bishops last year met to deliberate over the policy of the Church. The Comtesse herself has not renounced her allegiance to Anglicanism, and just because she lacks the zeal of a convert, her contributions to this much-debated question deserve to be heeded. Indeed, she has succeeded by her very moderation in presenting a case against the policy of the French Government, with a number of facts and arguments skilfully marshalled.

The two articles from her hand which have recently appeared are better apologies for the French Church than any that have come from Roman Catholic sources, not even excepting the widely-noticed plea of Mr. Wilfrid Ward on behalf of the French Catholics. The writer of these two articles makes the frank confession that it is very difficult for a foreigner to give a just appreciation of the French character. "Four years living wholly with the French and among the French in a wholly French milieu only confirms us daily in a realization of the difficulty, if not the impossibility, of the English mind understanding the French, and *vice versa*; and in nothing is this more the case than in matters of religion, of etiquette, of wit, sense of humor, jokes. It is also difficult as to politics." With this caveat, the Comtesse proceeds to analyze ordinary French feeling toward the Government's religious policy. The mass of the people she does not think are anti-clerical. It is true they voted for the Government, and they would probably do so again. But they look at the condition of their country as a whole, not at the detailed items of a Radical Cabinet's policy. The first consideration of the French voter is to make the Republic permanent and the desire to avoid war. Besides, as long as the churches are kept open and the Sacraments are administered as they used to be, people cannot be convinced that religion is really menaced. The anti-religious policy of recent years has been carried out piecemeal, not by one great stroke. First, the religious orders were disbanded; then came the closing of the Church schools. In this way revolutionary changes were effected, and yet their magnitude and importance were not realized.

But popular feeling was really excited in the inventory riots. Those outbreaks were genuine, and they received no encouragement, either from Rome or from the clergy. Genuine feeling was manifested, too, in Paris without any artificial stimulus when the venerable Cardinal Archbishop was forced to leave his palace and take refuge in a private house. In these popular demonstrations the major-

ity were men, men of the middle classes; a great many artisans were present, too. Evidences of real popular sympathy could be seen at the inventories taken in the churches in poor districts in Paris. Resistance to the Government officials was backed up by domestic servants, small shop people, and clerks in business firms. As an expression of popular sentiment the author inserts a letter she has received from a Parisian tradesman. "The inventories mean laying hands on other people's property. Are inventories made of other kinds of property—our neighbor's wine, his household linen? Never, in your life! The making of an inventory is a declaration that you are the owner of the property. The State has no right to do this. I am not a practising Catholic, but the convictions of everybody must be respected, not only those of Jews and Free Masons. We were told that Separation was being passed to give more liberty of worship; that the things of religion and the affairs of politics must be kept apart. Well, what was the first thing we saw after the passage of the law? Seizure of the Church's goods, inventories made of property. What will happen next? Our own pockets will be attacked. Heavens! After a divorce, does the husband bother himself about his wife? Does he concern himself with her affairs? Never; each goes their own way. We protested therefore against the inventories; we did not want them. They were socialism, pure socialism."

The protest was effective. The solidarity of the Church was witnessed to. M. Briand saw that he had gone too far, so he moderated his policy. Moreover, the Government's hope that schismatic movements would be the order of the day was not realized. Out of 60,000 clergy only six organized a legal association. The writer then quotes the late Prime Minister of Holland, Professor Kuyper of the University of Amsterdam, who criticised his fellow-Protestants in France for accepting the Government's scheme for holding their property. He told them they were selling their birthright for a mess of pottage. Lady Sophia does not think that the Free Church of Scotland would have submitted to any such measure from the British Government, and she is convinced that the Church of England, even if disestablished and disendowed, would not tolerate this kind of State interference.

The generally friendly attitude of the people she considers is proved by the unanimity with which contracts to lease the churches were made between the curés and the mayors of the communes. In the diocese of Dijon, where there is an overwhelming majority of Radical communes, out of 515, only seven rejected the plan for leasing the churches. In the diocese of Besançon, out of 680 there were only eight which refused to make a church lease. Unfortunately, this scheme was allowed to drop. The case of presbyteries is somewhat different. They cannot be leased unless consent is given by the Prefect of the Department. The result has been made that in many cases high rents have been charged, whereas the municipalities would have given them to the parish priest without charge. Where this policy has not been possible through the veto of the Prefect, municipalities have managed to get around the difficulty by giving the curé some nominal position. In one case he has been appointed to decorate the municipal building; in another, appointed caretaker, at a salary adequate to enable him to pay for the rent of his presbytery.

On one point frequently brought up in recent discussions, the jealousy between

\*"The Religious Crisis in France," by Lady Sophia Palmer. (The Church Quarterly Review, April, 1907.)

"Church Difficulties in France from the French Point of View," by the same author. (Nineteenth Century, June, 1907.)

would not be intended as Places of general Defence. 5th. Their size also, sometimes too small and then too large, (for some contain 50 or more acres, whilst others do not contain the 3d of an acre) justifies the same Conclusion.

How many Indians would it take to man a Breastwork, whose lines inclosed 50 or 70 acres? 6th. No where do you find them so situated as to command the Entrance into the Country.

I have other reasons, which also have weight, and which altogether carry Demonstration to my mind, that nothing but the love of the marvellous, which attends, more or less, every Traveller, could have given to those Inclosures the Rank of Fortifications. The Kanhawa, and ye adjacent country has certainly been inhabited by a numerous Tribe. Their Burying Places, those Mounds alone suffily evince that point.

In such a state of Condensation, Families would naturally wish to have some Portion of ye Ground particularly appropriated for their own use, where they could dry their Fish and cure their Venison, etc., in more safety. But as Inclosures could not be made with the Trees of ye Forest, they would naturally betake themselves to the formation of a Ditch. Hence these Enclosures were probably, the first beginning of a separate Property in Land.—

With best wishes to Mrs. Breckenridge, I am, Dr Sir,

Very Sincerely, Your Friend and Serv.  
J. MADISON.

*Letter of Bishop Moore to Mrs. Gertrude P. Hawkins.*

Richmond, March 1, 1819.

*My Dearest Child:*

The letter, which your sister received from you yesterday morning, informing her of the sale of your furniture, and your residence with Mr. Evans, was so unexpected and sudden, that I cannot describe to you the feelings of my mind upon the occasion. Had I been apprised of the situation of Mr. Hawkins, I should have been in some measure prepared for the event; but taking it for granted that his circumstances, though not affluent, were easy, I had calculated upon a life of comfort; and supposed that by a course of frugality, you would have been secure from the pressure of distress.

Men in business, I know are always subject to adverse events; and in the present situation of the commercial world, the difficulties attendant upon mercantile pursuits must be increased.

The circumstance which I cannot comprehend, is to be found in the following question: Why was I not informed of the difficulty in which Mr. Hawkins is involved?

I do not blame you, my beloved daughter, for the delicacy which you have observed upon the subject; neither do I blame Mr. Hawkins for the perplexities of his situation. Of his integrity, I have always formed a high opinion, but when he saw the cloud arising, I do think he should have permitted you to disclose his situation to me. The happiness of a child and parent are so mutually blended that the adversity of one, must always affect the happiness of the other. Your situation is a concern of so much importance to me, that I must cease to exist, before I can cease to feel for you, and I shall not rest contented, until the veil which conceals the distresses of Mr. Hawkins from my view, is rent asunder and light is reflected upon my mind.

Your disposition will naturally lead you to be resigned. Patience under adversity

is the best remedy that can be applied. Put your confidence in God, my daughter; it is better to meet with difficulties in early life, than in old age, and heaven may yet open to the view of yourself and husband, brighter prospects, and more prosperous days. At one period of my life I can well remember, I conceived every avenue to temporal comfort to be closed against me. I inherited no fortune whatever, my profession constituted my whole estate; and as I had no dependence upon any power but that of heaven, I applied my mind to the duties of my station, and found that perseverance could overcome every obstacle.

If there is any comfort to be derived from the knowledge of having a father who loves you, that comfort my child is yours, to the utmost extent of his abilities. The same parental arms which cradled you in your infancy, are ready to embrace you; and that same affection, to which your unoffending childhood entitled you, is still invoking blessings upon your head.

While I have a loaf to share with my children, a full portion of it shall be yours, and all that I can do with propriety, I am willing to do. Give my love to Mr. Hawkins, assure him of my warmest sympathies, and with love to Mr. Evans and family, to whom for their kindness to you, I feel the greatest regard, believe me as ever, your affectionate friend and father

RICHARD CHANNING MOORE.

*Letter of Bishop Meade to the Rev. Robert Bolton, Pelham, near New Rochelle.*

Millwood, Feb'y 4th, '47.

*Rev'd. & Dear Sir:—*

Your letter reached me a few days since, and I enter fully into all the feelings and considerations which prompted it. I shall be truly sorry if your son shall be unable to derive the full benefit of our Seminary course, for his and your sake as well as ours. So many are the evils resulting from ordination before the end of the term, that the Professors, Standing Committee, and Bishops, feel bound to unite in opposing it except under the most peculiar circumstances. Nevertheless if the statement of yourself and son should satisfy the Standing Committee that it is a justifiable case, I will not withhold my consent, tho' I still hope that in the Providence of God you will be able to make some temporary arrangement for your help which will allow him to complete his course.

It is impossible for any but the Professors, and Bishops and Standing Committee to appreciate rightly the difficulties and evils in the way of example produced by one single exception, and how it perplexes us all when other applications are made, induced by that one. I am very confident, however, that you will not allow any but great considerations to weigh with you in making the application to the Standing Committee, whose action comes before my own.

I feel deeply for you my dear Sir, in view of the diocesan difficulties which still beset you, and threaten yet greater troubles. But when God has chastened us, as he knows best, and as is always less than we deserve, we shall feel and see the uses of adversity.

Should I live to attend our General Convention, I shall be happy to see you at your own house if Providence permit. My letters are so numerous and my ability so small that I am obliged to be brief.

Yours most truly in the Gospel,

W. MEADE.

word only, but also in power and in the Holy Ghost?

**THE ECUADOR MISSION:--**

W. E. Reed.

GUAYAQUIL, July 30, 1907.

"Who worketh all things after the counsel of His own will."

We have seen the hand of the Lord in recent events in Ecuador.

**CHAPTER I.**

At 4 A. M., July 19th, a rocket goes into the air near the Missionary home, and at its bursting a mutiny begins among the troops at every barracks in town, and an attempt is made on the life of the President, General Alfaro, who is now in this city. Arms are distributed to revolutionists at a house near us, but loyal troops are soon on the ground and we can hear in the midst of rifle reports the voices of the officers saying, "Go on boys, go on." The President saves his life by taking personal command of his body-guard, who are always brave in the presence of their aged commander.

**CHAPTER II.**

Prominent citizens are found guilty of conspiracy, and promptly banished. The Vicar Alvarez Arteta, head of the Romish church in this province, is arrested and his trunks and correspondence examined. A large collection of the most immoral novels known is discovered, together with numerous love letters from well-known ladies in the different parishes in which he has acted as curate, pictures of ladies with affectionate dedication to the priest, and of babies in which he seemed to be specially interested. The friends of the priest start to defend him, but the threat of a daily paper to publish all the letters results in a sudden silence on their part. This is the priest who stirred up the mob against the Missionaries in Ambato nearly ten years ago, and said that we were corrupting the morals of the people. He is banished, but without doubt his oratorical ability and social qualities will secure him a ready acceptance in other lands.

**CHAPTER III.**

Weary of political unrest, a rigorous course on the part of the government toward those who took part in the mutiny is demanded. On the evening of the 27th a soldier comes to the Mission and states that two comrades desire to see Mr. Reed. He goes at once, and is ushered into a room where a number of men are in irons, one of whom is recognized as a former member of our Sunday School, now a graduate of the military school in Quito. Another is a friend who has attended our meetings. It is learned that they are condemned to be shot the 29th, and they wish him to pray with them. After speaking with them and praying for them, he goes out on the sad errand of informing relatives of their awful fate, which occupies him till late in the night. The next day two visits are made; the men admit their guilt, crave mercy through Jesus' blood, and declare their faith in Christ to Mr. Reed, then to a priest who tries to confess them, and later to some nuns who weep and plead with them to confess and receive the sacrament and absolution. In the afternoon they

appear very happy and quite willing to die. The next morning it is found that they have been taken away, and presently several volleys of rifle shots are heard outside the city. The officer hands Mr. Reed a Testament in which is written the following:

I die, but no matter, do not worry. I die in Christ who died for me.

CLARO DE J. BANCHON.

The other, Carlos Franco, had assured the Missionary personally that he trusted in Christ, and was willing to die.

**CHAPTER IV.**

It was soon learned that it had been decided by lot, which of the condemned men should have their sentence commuted to imprisonment. The lot gave life to Banchon, and death to Franco, who displayed the most notable courage. Pointing to the coffins, he said to one of the eight condemned ones who died with him, "Felix, those are the beds in which we will soon take our eternal sleep." When offered a bandage to hide from his eyes the guns to be fired at him, he refused it and died without a show of fear; while of the rest some vainly pleaded for mercy, others embraced a crucifix and went weeping to the death. We will know in eternity for a certainty whether or not our hopes in his behalf were well-grounded.

Reader, have you a hope that would give you like consolation in the valley of the shadow of death? Is it not a privilege to minister to the people the consolations of such a Gospel?

Mrs. M. L. Freeland.

MACAS, July 10, 1907.

"For all seek their own, not the things which are Jesus Christ's."

Can Jesus expect less of those who have been redeemed by His precious blood, and who profess to love Him, than that they should no longer seek their own, but the things of their heavenly Lover? He desires to see in our hearts some proofs of love to Himself, and we should not be contented with less. All this can come to pass alone through the mighty workings of the Holy Spirit in our hearts. Pray for us here, dear friends, that we may yet so yield ourselves to our Lord, that He can use us, and there may come both blessing to some darkened souls among whom we live, and glory to Jesus Christ.

The time has passed rapidly since I last wrote a few lines for the readers of the MESSAGE. Here in the Mission Home we have enjoyed the blessings of our God in things temporal and spiritual, though trials, such as come to our former friends in the States at times, have also been met with here. We have planted a little ground and have been troubled on different occasions by having the neighbors' stock break in and damage the plants. We cannot work here either with plows, harrows, horses or modern implements, but all the labor is by hand.

The study of the languages, still a hard and trying work, has also been continued. From time to time part of us have visited from house to house among our Macas neighbors, and where they will receive us, have preached the Gospel to them.

A killing among the Jivaros a few weeks since, has put fear and desire for revenge into the

hearts of many. One party at least has been making definite plans to kill among the others. "Their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known," well describes this people. These things, with many, many other manifestations of the utter corruption of their hearts, cause us to continually remember that their great need can only be met by the reception of the Gospel in the heart.

To see them leave off their many filthy customs and practices which are so repulsive to us, would be pleasing; and many think these things are about all they lack to become Christians, but if once the heart is moved by grace the outward changes will follow, while if the heart is not touched they will almost assuredly go back to their former manner of life. Evidences of this are found among the Jivaros, and also among the Indians of the United States.

#### THE NAVAJO MISSION:—

Conard Van Zee.

TUBA, Arizona, July 28, 1907.

"Be thou a true example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

The people in whose midst we dwell are of unclean lips, whose conversation only savors of the flesh, who have no knowledge of true charity, in spirit prompted by Satan, in faith reprobate, and they are consequently without hope.

Among such a people, God has placed us to set forth His Son. May I not ask those of our readers who have this people upon their hearts to pray for us that we may be more conformed to the likeness of the Savior of whom we speak?

The aged Navajo mother is, in many cases, an object of pity. The husband often leaves the wife after a number of children have been born to them; then the care of those children, not able to care for themselves, rests with the mother. In the course of time, the children grow to maturity, then the dark days begin. Her strength is now well nigh spent. She cannot dwell with much ease in the hut of her daughter for fear she might look on the face of her son-in-law: and should this take place, they believe it would mean blindness to him. In many cases, the son's hut does not seem to be very inviting to her, so these poor mothers, at an old age, often have a very bitter cup as their portion. Oh, that some one might be moved to cry to God for these poor creatures who have no Savior, and whose sorrows will be infinitely multiplied if they pass away in this state.

Word has reached Miss Johnson from Minnesota, that her father, after ten weeks of illness with heart trouble, has finished his little day upon earth.

On July 17th, Mr. Brown started in a south-westerly direction from our Mission home with the hope of spending a few days with the Indians who live near the White Mountains, but the following day he returned on account of sickness, partly due to the drinking of poor water. In the meantime, he met a few strange faces who treated him kindly, and gave some attention to his testimony from the Word.

D. E. Brown.

TUBA, Arizona, August 27, 1907.

"Preach the Word."

This is God's command to us. People of this day have many schemes for the betterment of the heathen, and worldly people are often ready to give us their ideas as to proper Missionary work, but God has left upon record the above as His instructions for our labors. I suppose that the natural mind of a Navajo is much the same as that of any other person, and I judge that one of them would rather hear us talk about things we have seen in other parts of the world than about the Gospel; but God knows that the thing they most need is to understand His provision for their salvation and His purposes for their lives, and so He admonishes us to "Preach the Word."

Last month and this I have made tours down the wash to Zith Thla pa (Gray Mountain) speaking to the Navajos as I found them along the way. A few weeks sometimes makes a great difference in their location. Last month they were camped here and there along the wash in order to get water for their flocks. Since then we have had a number of rains which has made it possible for them to move their sheep to places where the pasture is better. As a result of this, half of the people I met a month ago were gone, while others had moved in to take advantage of the maturing crops. They have been able this year to raise their crops without water except the natural rainfall and yet I saw some very good corn, a number of fields being as good or better than that which is raised on the Mission place under irrigation.

In visiting the *hogans* the Missionary meets all sorts of people, but in most places I had an opportunity to speak of the things of God. Some gave good attention and said they wanted me to tell them about the Gospel, while others seemed unconcerned and began to question me as to the prospect of getting something from our Mission in case they came over.

By going out each Sunday as we do to the camps near the Mission and once a month making a trip to places farther away, we are reaching a good number of people with a testimony for the Lord Jesus. Some of the Indians near here who have had the most opportunity to hear the Gospel are very indifferent, and we need special help in ministering to these friends.

#### THE HOMELAND:—

"Wisdom is justified of all her children."

But, alas, how few there are these days who really belong to her family, and possess that true wisdom which has its beginning in the fear of the Lord.

Thomas J. Jones, of Dallas, Texas, called at the Institute for a few hours on August 10th and again on September 8th, while on business in the city. He expected to visit his brother at Tonganoxie before returning home.

We were glad to look again into the face of our brother Hicks, who spent the night of August 27th with us, and to listen to his words of counsel and cheer. He returned to his home the next day, stopping on the way at Topeka,

# The Roman Mass

versus

## Communion

A CONVERSATION IN THE ROMAN  
CATHOLIC CATHEDRAL, WEST-  
MINSTER, LONDON.

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IT was a Saturday afternoon in the autumn of 1904, that I entered the Roman Cathedral at Westminster. For some time previous I had been revolving in thought a crucial question. A suspicion had arisen in my mind relative to the real meaning and significance, the true inwardness of that central rite and institution of Romanism—the Mass. I had to bring the question to resolve an issue whenever I might find myself in contact with any authorized exponent of the doctrine of transubstantiation.

On the Saturday afternoon indicated, on entering the Cathedral, almost the first person I observed was a Romish priest in cassock and biretta, presumably one in residence; he entered the church from a side-door, and made his way with quick step up through the length of the nave towards the other end of the building. With an instinctive feeling that my opportunity had come, I immediately followed. The priest made his way past the huge block of granite, a monolith of some twenty tons weight, destined for the high altar—*in situ*, but not yet dedicated to its object,—mounted a few steps to the stage behind, then turned round and stood to survey the vast space before him, which doubtless his imagination

filled in the not distant future with a vision of pomp, of priests, and of people doing homage to the Roman Eucharist.

I quickly made my way towards him, and in a moment or two was at his side. My first remark was of the immense building they had erected, to which he assented with manifest satisfaction. "And that," I said, indicating the colossal block of granite just before us, "is, or will be, the high altar at which High Masses will be said." "Yes," he replied. I then said, "Would you permit me to ask you one or two questions by way of inquiry?" He assented. "I believe it is the teaching of your Church, that after the words of consecration uttered by the priest, the substance of the wafer bread undergoes an absolute change and becomes substantially the very body and blood of our Lord Jesus Christ. An invisible miracle takes place, so that under the outward forms of bread and wine it is Christ Himself who is present on your altars?" "That is so," he replied. "You do really and truly believe," I continued, "that the very same Christ, who lived on this earth 1,800 years ago and died upon a cross on Calvary, is present in person on the altar after the wafer has undergone the process of consecration by a priest—that the priest really holds Christ Himself in his hands." "Yes," the priest answered. "We touch and handle Him, just as I am touching you," he said, placing his hand at the same moment upon my coat-sleeve. "You mean to say," I suggested, "that Christ is present, under the form of the wafer, as truly as my arm is under the sleeve of my coat." "Yes," said he. "Well," I replied, "that is not my faith, but I am not wishing to discuss that matter now. Assuming, for the moment, it is as you affirm, and the dogma of transubstantiation to be true, the question I was wishing to ask you is this: When you have the Lord Jesus Christ

upon your altars, and actually in your hands, then what do you do with Him? *Do you profess to put Him to death?*" His answer was "Yes." "You profess," I insisted, "to slay Him, to immolate and kill Jesus Christ upon your altars?" I confess a chill went through me as I proposed the question and listened for his reply.

He gave me the impression of being taken off his guard, or, rather, *Rome has no guard at this vital point of her system*, or he might have evaded my question. I had taken him on a high tide of feeling. Did not Rome's colossal cathedral in which we stood, with the most magnificent pageants of her cult, stand upon and centre in the dogma of the Mass? Does not the very word by which the wafer is known after consecration, "The Host," from the Latin *hostia*—a victim, signify one who has been immolated? Does not the term Altar connote a Victim offered in sacrifice; and what other victim suffers on Roman altars, according to Rome's dogma, but Christ? But again, does not the Apostle also speak of those who "crucify the Son of God afresh and put Him to an open shame?" What does such language point at? And, says the same Apostle, they do it "*to themselves*" (Heb. vi. 6). They speak of "the adorable Sacrament of *our* altars." They proclaim aloud to the world (to quote their own words) "*our* unswerving belief in the central mystery of *our* religion, the fact that our Lord and Saviour, Jesus Christ, true God and true Man, ever offers Himself"—(i. e., is offered by *our* priests)—"as a sacrifice upon the altar of *our* churches, and unceasingly dwells in *our* tabernacles."\* (Italics are ours.) He who died once for all, for the sins of the whole world, is thus put to death daily, if the dogma of transubstantiation will hold, in the interests

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\*See Archbishop Bourne's Pastoral.



of a sect, and for the sole benefit of its adherents, from which benefits all "non-Catholics," so they teach (that is, six-sevenths of the human race) are excluded.

Let us be thankful that St. Peter, who instrumentally opened the Kingdom of Heaven to all men, and St. Paul, whose commission was "to every creature under heaven" (Col. 1:23), never preached a "gospel" so uncatholic, sectarian, and exclusive.

The priest had entered upon the conversation evidently under the impression that my purpose was to argue the question of transubstantiation, for to this he reverted. "We believe," he went on to say, "that the sacrifice of the Mass is the very same sacrifice as that offered on Calvary; that," said he, indicating the huge block of cold gray stone, "is our Calvary." "And you," I said, "that is, the priests of your Church, put Christ to death there?" "Yes," he said, but there was this time a tone of hesitation in his word. I replied: "Well, I felt that the doctrine of the Mass must involve that conclusion, but was not prepared to hear it openly avowed as you have done. You remember who they were who crucified Christ?" "The Jews," he replied. "And the Romans," I added. "Then the priests of your Church, who repeat in the Mass the very sacrifice of Calvary, are the successors of the Jews and the Romans." At this point he seemed to lose assurance and began to flounder. "Oh," said he, "the Jews were the instruments." "And you," I asked, "what are you?" "Oh, but we don't put Him to death really. We haven't His glorified body—that is in heaven. We do it as far as we can." "You do it as far as you can; you would do more if you could," I queried. "It is a representation," he said. "Then, if it is only a representation, it is not a reality. Why not then tell the people this

and say: Good people, this ceremony of the Mass is our way of representing the death of Jesus Christ upon the cross?" "No, no," he exclaimed. "It is a reality. We believe that after transubstantiation Christ is really upon the altar under the outward forms or the species—as we say, *in propria persona*." I said again: "Whether the miracle of transubstantiation does or does not take place, is not just now my point. I know your dogma asserts Christ to be really there, 'His flesh, bones, nerves, and divinity,' under the forms of bread and wine, according to the catechism of the Council of Trent, from which their own substances have disappeared. My point, I repeat once more, is when you have Christ thus upon your Calvary, what becomes of Him? What do you do with Him? Do you put Him to death?" Again the answer was "Yes!" "Then, I affirm, that upon your own showing, by your own words, your priests prove themselves the successors not of the Apostles, as they claim to be, but the successors and representatives of the Jews and Romans." "No, it is a representation," rejoined the priest. "You must forgive me," I replied, "if I say you seem in a fog about this subject. A thing cannot be at once merely a representation of a reality and the reality itself. Either it is a real sacrifice of Jesus Christ that you immolate on your altars, or it is no sacrifice at all. *If you profess to put Jesus Christ to death in the sacrifice of the Mass, you crucify Him afresh, and thus declare yourselves the successors to those whom St. Peter himself charged with the crime 'of killing the Prince of Life' (Acts iii. 15), and St. Stephen branded as 'His betrayers and murderers.'* But," I continued, "*Christ being raised from the dead, dieth no more, death hath no more dominion over Him*"; therefore your dogma of a repeated sacrifice of Christ in the Mass is a false one." By this time the

priest had become very uncomfortable, and as I said the words: "Your position cannot stand, it must fall, and Rome with it," he abruptly quitted me and hastily disappeared through a door at the back of the tribune.

Subsequently to this conversation in the Roman Catholic Cathedral in London, I stood in the Vatican, the Papal palace in Rome, in one of the halls known as the Stanze, attentively observing a picture said to be the most perfect of Raphael's frescoes with respect to execution. Its subject is "The Mass of Bolsena." The central object of the picture is a consecrated wafer, from which blood is oozing and dropping down. On one side is the priest who had consecrated it, but was sceptical upon the mighty change which made it no longer bread but Jesus Christ in person. And the miracle, so the tradition runs, was to convince him of the fact. Kneeling in adoration at the other side, and looking on with calm equanimity, is the Pope, Julius II., while the figure of Cardinal Raffaello Riario, with women and children below, completes the picture. The guide book I held in my hand recounts the story thus:—

"The Miracle of Bolsena, the subject of a celebrated fresco by Raphael in the Vatican, occurred in 1263. A Bohemian priest, who was somewhat sceptical as to the doctrine of transubstantiation, was convinced of its truth by the miraculous appearance of drops of blood on the host which he had just consecrated. In commemoration of this, Pope Urban IV. instituted the festival of Corpus Domini." The festival of Corpus Domini or Corpus Christi (*i. e.*, of Christ's body) has therefore its origin directly from this miracle. The chief feature of the festival instituted to popularize the miracle, is "the procession of the Host," *i. e.*, the procession of *The Victim* of the priests.

It was in 1215 that Rome formally decreed the dogma of Transubstantiation, and fifty years later, while this dogma was over-riding human sense and intelligence, the miracle takes place which was to give it its supernatural consecration and sanction. A wafer composed of flour and water, baked in the oven, becomes under priestly consecration, a bleeding Christ, "a propitiatory sacrifice offered up to God for the living and the dead." The Mass at Bolsena, the fresco in the Vatican, the affirmation of the priest at Westminster are three witnesses which agree in one. Thus in every Roman mass is Christ professedly put to death. *In this character it stands the direct opposite and antithesis of Holy Communion.* Communion is the *Feast of the living*, the Mass is a *Sacrifice of the dead*.

The Roman altar is a tomb—not metaphorically but literally such, for no altar can serve for the consecration of the Mass until a burial service, with all the rites of death, has been performed over it, and a small tomb excavated in which, in default of an entire body, a few bones, presumably of some saint, have been deposited. Entering the Westminster Cathedral later on, I found a workman in the act of chiselling out the tomb in the surface of the altar block over which my conversation with the priest here recorded had taken place. Thus is an altar the seat and throne of death. As "a table" is for the living, so "a Roman altar" is for the dead. We emphasize the *Roman altar*. There have been only two types of altar in the world—the Jewish, which was "foursquare" (see Exodus xxvii. 1; xxx. 2; xxxvii. 25; xxxviii. 1); symbolizing a perfect manhood, and "the oblong form" the Roman, successor to the heathen altar, enclosing or covering a corpse. They stand in eternal contrast. The flowers, candles, lights that decorate a Roman altar,

the "corporale" which holds the wafer, the "pail" that covers the chalice, are all adjuncts and apages of death.

But what, then, is really the death which takes place in the Roman Mass? We reply at once *not the death of Christ, not the sacrifice repeated, once offered on Calvary, as her dogmas teach and her priests pretend. "He ever liveth." "He hath abolished death, and brought life and immortality to light through the Gospel." "I am He that liveth and was dead, and, behold, I am alive for evermore."* What, then is immolated and dies on Roman altars? We answer—the human intellect—man's God-given sense and intelligence. To believe in the Mass is to belie the evidence of the senses and to shock fatally the first principles of reason. Rome wields three tremendous death powers—Mariolatry, the Confessional, the Mass. Mariolatry is the death of the affections, the Confessional the death of the conscience, the Mass the death of the understanding. Before the Reformation, England already led the attack against the Mass. Germany later led that against the Confessional, and Huguenot France against Mariolatry. It was England's Reformer, Wycliffe, who first perceived the insidious nature of the dogma of Transubstantiation and raised the standard of battle against it.

H. W.

September, 1908.

# INTERNATIONAL CONCILIATION

*PRO PATRIA PER ORBIS CONCORDIAM*

Published Monthly by the  
American Branch Association for International Conciliation

## THE APPROACH OF THE TWO AMERICAS

Convocation Address Before the University of Chicago  
August 28, 1908



BY

JOAQUIM NABUCCO, LL.D.

Ambassador of Brazil

SEPTEMBER, 1908, NO. 10

American Branch of the Association for International Conciliation  
Sub-station 84 (501 West 116th Street)  
New York City

The Executive Committee of this Association desires to express its thanks to the Brazilian Ambassador for his courteous permission to publish this important contribution to the cause of International Conciliation.

Up to the limit of the editions printed, copies of the following documents, published by the Association, will be sent post-paid upon application.

1. Program of the Association, by Baron d'Estournelles de Constant. April, 1907.
2. Results of the National Arbitration and Peace Congress, by Andrew Carnegie. April, 1907.
3. A League of Peace, by Andrew Carnegie. November, 1907.
4. The Results of the Second Hague Conference, by Baron d'Estournelles de Constant and Hon. David Jayne Hill. January, 1908.
5. The Work of the Second Hague Conference, by James Brown Scott. January, 1908.
6. Possibilities of Intellectual Co-operation Between North and South America, by L. S. Rowe. April, 1908.
7. America and Japan, by George Trumbull Ladd. June, 1908.
8. The Sanction of International Law, by Elihu Root. July, 1908.
9. The United States and France, by Barrett Wendell. August, 1908.

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## THE APPROACH OF THE TWO AMERICAS

Convocation Address Before the University of Chicago

August 28, 1908

I am proud to address this University, worthy of a city which, for its sudden gigantic growth, is the wonder of the world and which is the foremost of all the great experiment stations of americanization. In Chicago, better than anywhere else, one can follow the short process by which any foreign plant is made to bear in one or two seasons of acclimation genuine American fruit. Here we are at one of the gates of the world, through which enter new social conceptions, new forms of being; at one of the sources of modern civilization. The tribute to science, from which this University sprung, is the most beneficent tribute which wealth could ever pay to mankind. To increase the rate at which science grows is without comparison the greatest service that could be rendered to the human race. Religion will be powerless to bring to earth the kingdom of God without the help of science at a state of advancement of which we cannot yet even have an idea. By increasing the number of men able to use the delicate tools of science, to understand its many languages, and to acquire its higher senses, the universities work faster than any other agency for that advanced state of knowledge, through which the condition of man will some day be entirely transformed.

Words fail me to express my appreciation of the call I received to speak before you. I am bound to



take the honor as a distinguished personal obligation, but allow me to see in it chiefly a sign of your sympathy with the work of drawing the two Americas close together. Much as the future generations will wonder at the progress of our time they will wonder still more that the two great sections of our continent did remain so late in history almost unknown to each other. One reason of their isolation was that many spirits in Latin America were for a long time afraid of a too close contact with you, owing to the great difference of power between this and every other American nation. On its side the United States, being a world by itself, and a world growing faster each day, has always opposed to any such movements the strongest of all possible resistances, that of indifference. Fortunately a new cry begins already to resound everywhere. Suspicion is being replaced by confidence, and, if the universities take in hand the policy of Secretary Root, indifference, in its turn, will give way to the feeling of continental kinship.

In Brazil, I must say, the leading statesmen were never afraid of associating with this country. As soon as the message of President Monroe, of December, 1823, was received in Rio de Janeiro, the Brazilian Government proposed to the United States an offensive and defensive alliance on the basis of that message, alleging that sacrifices such as those implied in it for the benefit of Latin America should not be accepted gratuitously. The proposal was delayed in transmission and there was another delay in the acknowledgment; Henry Clay, who in the meanwhile had been made Secretary of State, answered at last that the

American Government did not foresee any danger that would justify an alliance; but from the spirit of that offer we never had cause to deviate, and, as no disappointment ever came to us, we never expected any would come to others from adopting the course we had followed since our Independence.

It was once said that the society of any Latin country with you reminded one of the company, in Lafontaine's fable, of the earthenware with the iron pot. I do not think the comparison just to any of the Latin republics. With an unbreakable cohesion none has anything to fear for its nationality. What is essential for a nation is to crystallize; to bring all its parts to a same symmetrical form of its own, the design of a common national sentiment; once that done, and I think such is the case with all Latin America, it would never break like earthenware. You with your high civilization can do no wrong to any nation. Intimate contact with you will, therefore, under whatever conditions, bring only good and progress to the other party.

The only certain effect I can see of a permanent and intimate intercourse of Latin America with you is that it would be slowly *americanized*; that is, that it would be, in different measures, penetrated with your optimism, your self-reliance and your energy. It would be a treatment by electricity. I do not mean that we would ever attain your speed. Nor do we wish it. You have broken the record of human activity without breaking the rhythm of life. You have made a new rhythm for yourselves. We could never do that. For the Latin races *festina lente* is the rule

of health and stability. And let me say it is good for mankind that all its races do not go at the same step, that they do not all run. The reign of science has not yet begun, and only in the age of science mankind might attain to uniformity without beginning at once to decay. Dignity of life, culture, happiness, freedom, may be enjoyed by nations moving slowly, provided they move steadily forward.

Take one common point in our destiny. We must all be immigration countries. But in order to be able to oppose to whatever foreign immigration a national spirit capable of turning it quickly into patriotic citizenship, as you do, the assimilating power of the Latin organism need everywhere be much increased. Immigration countries must have the necessary strength to assimilate all that they absorb. For that a strong patriotism does not suffice. Patriotism is intense in almost every nation, and in none perhaps more so than in the tribes without history. The Romans were not more patriotic than the Lusitanians. It is not patriotism that conquers immigration. Through our intercourse with you we would see what it is that conquers it. You owe your unparalleled success, as an immigration country, first of all to your political spirit. Without it you would have, owing to your soil and your race, no end of foreign guests; you would not have the endless number of citizens that they soon become here. The American political spirit is a combination of the spirit of individual liberty with the spirit of equality. Liberty alone would not convert the foreign immigrant into a new citizen; we do not hear of foreigners taking the nationality of the free Euro-

pean countries to which they emigrate. Equality is a more powerful agent. The European immigrant rises socially in America, and that is what makes him wish to be an American. But if your progress did not offer him something also of which to be proud as a citizen, he would not take so generally a new nationality. It is the progress of your country, the place it has made for itself in the world, that helps with national pride the spirit of liberty and equality in winning over to you the millions of immigrants who try life in America. Intercourse with you would teach the American countries the secret of winning over the immigrants that come to them and of attracting them in larger numbers. That would be by far the most useful teaching they could receive, because when they knew and succeeded in transforming into true citizens their immigrants, the great national problem would be solved for each of them. To understand that they must all be immigration countries and to create the proper immigrant-*habitat* they need study immigration in your laboratory.

I would not end if I attempted to mention all the good that Latin America would derive from a close intercourse with the United States. What you perhaps would prefer to hear is what good would you derive from that intercourse. I will tell you frankly that that good would be, at first, only the good that comes from making friends; but I believe there is no more substantial good than that for a nation which is the leader of a continent.

The question is to know if you have made up your mind that this continent should be for each of its

nations a prolongation of her native soil; that some kind of tie should make of it a single moral unit in history. Was the Monroe doctrine inspired to you only by the fear of seeing Europe extending its parallel spheres of influence over America, as it has later on done over Africa, and as it almost succeeded in doing over Asia, endangering in that way your solitary position? Or were you also moved by the intuition that this is a new world, born with a common destiny? I strongly believe that the Monroe doctrine was inspired even more by this American instinct, take the word *American* in the sense of continental, than by any fear of danger to yourselves. By all means in that *doctrine* was outlined a whole foreign policy, from which this country has never swerved, from Monroe to Cleveland and to Roosevelt, from Clay to Blaine and to Root. This constancy, this continuity, is the best proof that your American policy obeys to a deep continental instinct, and is not only a measure of national precaution and self-defence. That policy has kept you away from the maze of European diplomacy, in which without the Monroe doctrine you would probably have been induced to enter.

One understands very well the traditional reluctance of the United States to contract war alliances. The allies of to-day are the rivals of a few years ago, and the system of alliances must ever be a revolving one. But there is a foreign policy that is passing and dangerous and another that is permanent and safe. The passing foreign policy is any by which a nation secures help thinking of herself only, that is, by which it uses another nation as her instrument;

the permanent foreign policy is that by which a nation tries to accomplish with another a common destiny. The difference between the permanent and the temporary foreign policy is that the latter must take the form of a written alliance, of a formal engagement, with a fixed term of duration. Alliances are transitory, unelastic and full of dangers, while the spontaneous concurrence in the same lines of action is the natural development of each nation's destiny. Alliance supposes war; free co-operation supposes peace and mutual help through sympathy and good will. You keep away from *the entangling alliances* which the Father of your country deprecated, and yet a concentration of the American republics with the idea that they all form, under different flags, a single political system is already a moral alliance.

This idea has made much progress in the last four years, and I trust it will not lack in this country the enthusiasm it needs to grow. Secretary Root's visit to Latin America will indeed remain a historical landmark in the relations of our continent, like Monroe's message of 1823, and Blaine's initiative of the Pan-American movement. One can call this policy a dual creation, because, if Blaine moulded the group of the united American nations, it was Root who put in it life and movement.

The Pan-American conferences, besides the work they achieve with their periodical meetings, do much good simply by being a permanent institution. In this way they act even during their intervals of four years. Take the movement which led to the experiment now being tried in Central America, of an inter-

national court, which is really an essay of organized Peace in a region so much tried by political shocks. You can see in it the development of the interest which the United States has frankly avowed of seeing order and peace permanently established beforehand in the whole zone around the future Panama Canal; but no doubt the co-operation of the United States, and Mexico, with the Central American republics was a development also of the mutual confidence created through our continent by the Pan-American conferences, chiefly by the last one of Rio Janeiro. It would be indeed a pity if those proud and brave little nations, whose citizenship is open to each other in a spirit unknown among any other countries of the world, did not succeed in reducing politics to a contest under strict rules to be maintained by their own appointed umpires. The Carthago Court should be hailed as one of the most deserving of modern political undertakings. All America is in sympathy with those brave small communities, strongly imbued with the national spirit, in their effort to create a Peace Amphictyony in the tract of land dividing the two oceans and uniting the two Americas.

But the Pan-American conferences are not sufficient to carry out the idea which inspired their creation. No doubt the governments speak in them for the nations and the views they present are national views, which would have the support of all the parties; but congresses of official delegates do not touch at the delicate points, which there is everywhere a tendency to hide from public view. The Pan-American conferences are diplomatic assemblies; the peoples do

not mix in them to tell each other their wrongs, to appeal to each other's sympathy; the question of the internal progress of any community is not one in which diplomacy could openly help. So, by the side of our conferences, there is place for a larger factor, to which Mr. Root has once alluded: for a Pan-American public opinion.

In our days we have seen the parliamentary principle more or less recognized by the old absolute monarchies: Russia, Japan, Persia, and now Turkey. No one would wonder if China joined them. That is the best evidence of the leveling force of the world's opinion. This opinion of the world no doubt exercises already a considerable influence upon all the American countries. One cannot say that any American republic has been impervious to it. It would be absurd to imagine any nation of our continent insensible and closed to an influence which has affected and transformed politically Buddhist and Mahometan societies. Revolution has become much rarer in Latin America. In regions where it used to be frequent it has not been heard of for nearly half a century; the area where revolution continues active at long intervals has become much reduced; but even where revolutions occur frequently the old general revolutionary state of anarchy has ceased to exist, order is always shortly restored. Revolution seems the act of the man to whom the power of keeping order has passed; it is a terrifying storm, but no longer a sweeping hurricane. Still, together with that distant and dispersed opinion of the world, which has already done much, we need a common American opinion,



magnified by concentration and by direct reflection from nation to nation.

Only the progress of that opinion can, for instance, render obsolete the right of asylum. The Positivist saying is as true as it is deep: "One only destroys what one replaces." You cannot destroy the right of asylum, if you do not put in its place some other thing that will fulfill better the function which called it forth. That "right" was only replaced in the world by the progress of justice. If law and justice were to become intermittent, the right of asylum would again reappear everywhere. This is one of the most ancient and the noblest traditions of mankind. You could not suppress it by killing pity and generosity; they cannot be killed; you can only suppress it by increasing the protections of the law and the sense of justice.

A common American public opinion will polish to the greatest perfection the political institutions of all the American States, but that general opinion is still in formation. Its initial or preparatory phase is bound to be continental publicity; publicity, not only unfettered, but dispassionate, enlightened and true, beginning with inviolate freedom of the press. When that opinion will be fully grown, the membership of the union of the American republics will mean immunity for each of them, not only from foreign conquest, but also from arbitrary rule and suspension of public and individual liberty.

In the influence of that opinion common to all America a large part is reserved to the universities of the continent, to its educators, and none of our countries could be compared to yours for the extent and

the multiplication of its educational works. No doubt the principal agents of that opinion will be the book and the press. Allow me to express the hope that in all our countries the writers will think of the sensitivity of the foreign nations. Sympathy is always necessary to do good. First of all one should educate himself to tolerate diversity in the human race. The world would be very near its end, if all the countries spoke the same language. Let all feel sure that God must have had some good reason for creating different human races, instead of only one. By accustoming themselves to this idea the foreign critic will have more forbearance, more patience, will make greater effort to understand, and with that his interest will grow, his mental range will become enlarged and he will then be able to improve, instead of only exasperating, the condition with which he finds fault.

Understanding that the reason for my being here was your wish to show interest in the new Pan-American policy, I have made of that policy the theme of my address. I hope I was not wrong in the belief that the subject was in harmony with the spirit of the present occasion. This ceremony could be compared to the launching of new crafts on the sea of American active citizenship. At the starting of their career, I wished to express to them my earnest hope that together with the world-wide transformations to be brought about in their time, and which we cannot even imagine, they will see all the States of the two Americas knowing, loving and entertaining each other as members of one same family among the nations.



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Chamberlain

Jan 23, 1909

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Lawrence Lowell, now in his fifty-third year, is a son of the founder of Lowell Institute, in Boston, and has been for some years its manager. He is a brother of Percival Lowell, the distinguished astronomer. He has been a member of the executive committee of the Massachusetts Institute of Technology, president of the American Political Science Association and a member of the National Municipal League. The city of Lowell was named for one of his grandfathers, the city of Lawrence for the other, who also founded the Lawrence Scientific School. As an undergraduate at Harvard he was distinguished in track athletics, breaking many records and winning every race in which he entered. After graduation with honors in the class of 1877, he entered the Harvard Law School and was engaged in active practice till 1897, when he became Lecturer on Government at Harvard, and in 1900 Eaton Professor of the Science of Government. He is best known for his latest work, "The English Government," which both in this country and in Great Britain has been regarded as a counterpart of Bryce's "American Commonwealth." Addressing the students at his regular lecture on the morning after his election, Professor Lowell emphasized the necessity for a close bond of sympathy between the students and the governing bodies of the university, asking their co-operation in an endeavor to build up the noblest institution in the land.

#### Modernism in Italy.

Professor Minocchi has lately been giving his views in the pages of *Das Zwanzigste Jahrhundert*, on the progress of the Modernist movement in Italy. He notes that up to the present time the Italian Modernists have had no common programme. Murri's followers are interested in social questions. They have practical purposes in view and do not wish to break with the Vatican. The other group, represented by the monthly called *Nova et Vetera*, are in theory more radical. The point to be aimed at, Professor Minocchi thinks, is not to establish new groups but to unite those already established. The originality of Italian Modernists lies in their desire to apply their scientific principles to the solution of social questions. In Italy the ideas of progressive catholicism cannot be limited to mere matters of theology and philosophy. The Modernist movement is still actively supported, he says, in the seminaries and among the secular clergy. The Vatican itself has given up all idea of effectively suppressing it. When asked whether he did not fear excommunication (he has already been suspended because of his refusal to accept the detailed historicity of the account of Paradise in Genesis), he replied: "Excommunication — how can any one give extravagant significance to excommunication since Alexander VI. ventured to use it against a Savonarola as an instrument of terror?" Yet, he goes on, "for the sake of the love which I have for the Catholic Church now and always, I will not, so far as in me lies, force my superiors to adopt such severe methods. On the other

hand, I hope that the official Church can soon free itself from its mediævalism." It has been learned since this interview that Professor Minocchi has given up wearing the garb of a priest in public, claiming his freedom as a citizen to do so. At the same time he stated that he fully retains his priestly character given him by God and which man cannot take away, and that he also will not sacrifice his ideal of a Catholicity reconciled with science and with popular freedom. Father Semeria, the distinguished Barnabite preacher, known throughout Italy for his eloquence, has been denounced for Modernist sympathies and suspended from preaching. Signor Murri has been obliged to isolate himself in the country. He lives with a relative, an old parish priest, but takes no part in public discussions and is practically cut off from all intercourse with the great centres of Italian city life, where for many years his influence was undeniably great and exercised for the benefit of the working classes.

#### Religious Troubles in Jerusalem.

Evidences of religious unrest among Eastern Christians, so long famed for their acquiescence in the *statu quo*, is one of the interesting results of the constitutional movement in Turkish dominions. Only recently it was announced that a break in the long-continued precedent of appointing a Greek to the patriarchal chair of Antioch had been made. The Syrian Christians, Arabic-speaking by a large majority, have begun to urge their rights as a nationality. The new Patriarch of Antioch is a Syrian and not a Greek. The same nationalist feelings have come to the surface in Jerusalem. Greeks and Arabs are contending for control of the Jerusalem patriarchate. Indeed, all of the native religious organizations in Palestine and Syria, since the new Turkish Constitution was introduced, have been demanding more independence and larger privileges. The Arab element at Jerusalem has recently presented eighteen demands to the Patriarch, involving serious changes in the religious customs of the patriarchate. None of these demands, however, concern either doctrine or discipline. Five churches in Jerusalem are served by six Arabic-speaking priests. The communicants of these churches have felt so deeply their subordination to the Greeks that in addition to formulating their demands they proposed to reinforce them by making hostile demonstrations against the patriarch. A few weeks ago he was obliged to secure the protection of the Turkish soldiery, and on his visitation to the Arabic-speaking churches of his diocese, it was announced that during the service the Greek monks had to be provided with weapons to protect him from attack. A strong point made by the Arab Christians is that they are not represented in the councils of the Church so they elected forty members and appealed to the Turkish Constitution to establish their statutory rights. The Greeks, on the other hand, contend that the duties of the patriarch chiefly consist in acting as the commissioner of the

OLD PINE STREET

# CHURCH NEWS

VOL. XXV.

PHILADELPHIA, March, 1909.

No. 3

## Third (Old Pine St.) Presbyterian Church

ESTABLISHED 1788  
Pine and Fourth Streets.

Rev. HUGHES O. GIBBONS, D.D., Pastor  
Rev. J. BEATTY HOWELL, Missionary

1771-1790	. . .	. . .	George Duffield, D. D.
1792-1799	. . .	. . .	John Blair Smith, D. D.
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1837-1866	. . .	. . .	Thomas Brainerd, D. D.
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### BE STRONG.

Be strong.

We are not here to play, to dream, to drift;  
We have hard work to do, and loads to lift;  
Shun not the struggle—face it; 'tis God's gift.

Be strong.

Say not the days are evil. Who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out and bravely in God's name.

Be strong.

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not—fight out! To-morrow comes the strong.

MALTBIE D. BABCOCK.

"Watch well the building of thy dream!  
However hopeless it may seem,  
The time will come when it shall be  
A prison or a home for thee."

The truly excellent character is made up of strictness toward oneself and mildness toward others.—Schiller.

### LATIN AMERICA AS A MISSIONARY FIELD.

Politically the American continent, or, as we sometimes call it, the Western Hemisphere, stands in a class by itself. This continent is principally composed of a few great political divisions with natural boundaries in which standing armies are unknown. On the other continents, and especially in the continent of Europe, we find a multitude of different governments crowded together, with artificial boundaries, many of which are in dispute, thus becoming a fruitful source of national conflicts and necessitating the maintenance of huge standing armies for their protection.

On the other continents we find a multiplicity of absolutely different languages; on this there are practically but two languages spoken—English and Spanish.

On the other continents there are as many different forms of government as there are countries, and all, almost without exception, monarchical, while on this continent, from end to end, there is but one form of government—the republic.

On the other continents we find a great variety of antagonistic religious beliefs and forms of worship—Pagan, Mohammedan, Confucian, Buddhistic, Brahmanistic, etc., etc., as well as Christian. On this continent, from pole to pole, there is only one religious form—the Christian.

Another peculiarity of this continent is the *dominant position* held by the United States. Because of the extent of its territory, the overwhelming preponderance of its population, the immensity of its wealth and natural resources, the energy and intellectual activity of its people, it is far and away the most powerful and influential of all the American nations, and the one that is bound to have a pre-eminent part in shaping the destiny of this half of the world.

This very *political preponderance* on the part of the United States is felt by all to involve obligations and responsibilities towards all the other republics of this continent, and especially towards those that are weaker and less advanced.

Under the *over-shadowing wing* of the United States even the feeblest American republic is protected from the encroachments of



European powers which might endanger its integrity. This country has even gone so far as to maintain that when intolerable political conditions exist in a sister republic it has the right and duty to intervene and assume control of affairs until normal political conditions are restored. This intervention is felt to be in the interests of republican institutions in general and the real welfare of the people concerned in particular.

What I would like to make the practical application of this preamble is—that the dominant position of the United States on this continent involves *religious* obligations and responsibilities as well as political; and that when intolerable religious conditions exist in a sister republic the Christian church of this country has the right and duty to intervene for the re-establishment of normal Christian conditions. Such intervention to be recognized as in the interest of Christian institutions in general and for the highest welfare of the people concerned in particular.

If I affirm that religious conditions in Latin America are intolerable, I am well aware that this will be construed as a criticism of the Roman Catholic Church and will arouse immediate antagonism. There will be many who will say: "I number among my friends many Catholics who are as good Christians as I am," and most of us will think of highly-esteemed Roman Catholic domestics whom we have found to be honest, faithful, devoted and self-sacrificing in the performance of their religious duties as they understood them.

We must, therefore, disclaim any intention in this article to criticize Romanism *per se*, or Romanism as it exists in the United States, and wish it to be definitely recognized that our remarks refer only to Romanism as it is found in the Latin-American countries to the south of us.

There is no reason why criticism of Romanism in Brazil, for instance, should be resented any more than the criticism of republicanism in Cuba or Venezuela. We all know that this is not republicanism, at its best, but at its worst; indeed is not republicanism at all, but rather a subversion of all republican principles. So in commenting upon the defects of Romanism in Latin-American countries, we have to do, not with a theory, but a condition, not with Romanism as it might be or ought to be, but as it actually is, and any criticisms of it should not be regarded as reflecting upon those whose life and practice are on an entirely different plane.

My personal knowledge of Latin-American Romanism includes Brazil, Uruguay, Paraguay and the Argentine Republic, but careful and rather extensive reading has convinced me that religious conditions in the other coun-

tries differ very little from those which I found to exist in Brazil during my nearly twenty years' residence in that country.

I ought perhaps to say, too, that, though I have been absent several years from Brazil, I am informed that religious conditions there are worse rather than better.

The expulsion of the religious orders from the Philippines and the abolition of the Concordat in France has resulted in the flocking of needy ecclesiastics to Brazil; and since there is now there no state church and the priests are directly dependent upon the people for their support, they have redoubled their efforts to awaken interest in the church and zeal for its ordinances.

I claim that the Roman Catholic Church in Latin America has, by its practical teachings and permitted usages, dishonored God the Father, dethroned Christ, grieved the Holy Ghost, as a church has "done despite unto the Spirit of Grace" and consequently has so far departed from the Christian standard of faith and practice, of belief and morality as to have brought about "intolerable conditions" from a truly Christian standpoint.

(Continued in April Number.)

#### WASHINGTON'S BIRTHDAY SOCIAL.

One of the most interesting as well as enjoyable evenings our church has ever held was the Washington's Birthday Social. The people were all our neighbors and friends—120 of them. They met in the Sunday School room, under the flag of freedom. They were made to feel at home, and during part of the evening enjoyed several musical treats.

Miss Edyth McMullen and Mrs. Geo. Vogt were the friends who sang several patriotic songs, and some old favorites. To say that they were fine would not be doing justice at all. Mrs. Vogt and the Misses McMullen and Howell sang a very pretty trio; and there was a very catchy duet by two of the small girls. But I must not forget the grand chorus "Star Spangled Banner" by the aids—in Martha Washington caps and kerchiefs.

Mr. William Jones gave two very fine recitations; Herbert Biddle told us it was a good thing that all little boys were not like George Washington and had a hatchet for a toy, or there might be a famine in cherry pies.

After this entertainment Miss Howell brought out a new game for the children. It was "Pinning the Cherry on the Tree." The child that pinned the cherry on the highest numbered tree won the game. Lewis Lamplough won the prize.

Then we had ice cream and cake, and after singing "Auld Lang Syne" we went home, everyone glad that they had been present.

E. R. B.

OLD PINE STREET

# CHURCH NEWS

VOL. XXV.

PHILADELPHIA, April, 1909.

No. 4

## Third (Old Pine St.) Presbyterian Church

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### EASTER SONG.

A song of sunshine through the rain,  
Of spring across the snow,  
A balm to heal the hurts of pain,  
A peace surpassing woe.  
Lift up your heads, ye sorrowing ones,  
And be ye glad of heart,  
For Calvary and Easter Day,  
Earth's saddest day and gladdest day,  
Were just one day apart!

Oh, when the strife of tongues is loud,  
And the heart of hope beats low,  
When the prophets prophesy of ill,  
And the mourners come and go,  
In this sure thought let us abide,  
And keep and stay our heart:  
That Calvary and Easter Day,  
Earth's heaviest day and happiest day,  
Were but one day apart!

—Selected.

### EASTER.

Easter will be observed as usual in our Church on Sunday, April 11th. At the morning service Mr. Howell will preach on the Resurrection. We hope for inspiring music by the choir and the usual Easter flowers in the Church. In the evening the illustrated sermon will be suitable to Easter Day, with appropriate music.

### LATIN AMERICA AS A MISSIONARY FIELD.—Continued.

To particularize as to the ways in which Latin-American Romanism has dishonored God the Father. It has not only substituted the worship of a woman for the worship of God and robbed him of his proper place and prerogatives in the universe, but it systematically belittles the majesty of God the Father. As an instance of what frequently occurs in front of a church near my house in San Paulo, on the occasion of a religious celebration, there was extended a huge canvas banner, as wide as the church, on which was depicted at one side Christ on the cross, in the center a dove with rays of light radiating from its wings, and at the other side a decrepit old man, with long gray hair and a benevolent countenance, who, I was informed, was God the Father. For this degrading conception of the "Ancient of Days," the church authorities were responsible. But far more serious than this is the way in which the Romish church has assumed to itself the practical abrogation of the decalogue. The church in these lands is not to be judged by its Theological Treatises or formal statements of doctrine, but by what it actually teaches the people in general and allows them to believe.

The second commandment, for instance, is found in their theological works, but in the catechisms for popular use it is omitted. The first commandment is, "Thou shalt have no other Gods before me;" the second is "Thou shalt not take the name of God in vain," and then, to complete the number, the tenth commandment is divided into two, the phrase "Thou shalt not covet thy neighbor's wife," being considered the ninth commandment, and the balance of it the tenth.

Coincident with this ignoring of the commandment against graven images we find image worship prevalent in churches and private houses from one end of the land to the other.

One of my earliest experiences in Brazil was to find myself standing alone, with covered head in the midst of a large public square in the city of San Paulo, while hundreds all

about me were on their knees in adoration of an image of the Virgin which was being carried in solemn procession through the city, accompanied by priests and soldiers, with the hope that the image, which was a famed miracle worker, might thus be induced to exercise her miraculous powers for the removal of a terrible scourge of smallpox which was devastating the city. It may be stated in passing that the epidemic was worse after the procession than before.

The fourth commandment is practically abrogated by appointment by the church of numerous Saints' days, all of them regarded as of equal importance with the Sabbath, and many of them as much more sacred.

The prevalent immorality of the priests, unrebuked by the ecclesiastical authorities, effects a practical annulment of the seventh commandment and results in a condition of affairs among both priests and people which becomes one of the strongest counts in the list of "intolerable conditions," but from its nature an "unspeakable" evil so far as American audiences are concerned.

If time and space permitted I could show in a similar way the Romish church in Brazil has "made of non-effect by their traditions" the other commandments of the decalogue.

Jesus Christ is dethroned by the Romish church in Brazil because by its recognized authorities He is rejected in all of His offices of prophet, priest and king. In the eyes of the church Jesus Christ is not a prophet, one from God who speaks for God to the people. The reading of His word is practically prohibited to the common people. Denying to the laity the right of private judgment in the interpretation of Scripture the Romish church permits only the use of the version with notes and comments authorized by the archbishop. This edition, two volumes in large quarto, with numerous handsome steel engravings and expensively bound, costs \$15.00, and so is practically out of the reach of the ordinary reader. A word for word reproduction of this authorized version, without notes, is sold by the Bible Society for fifty cents, but is denounced by the church and frequently has been burned as heretical and falsified.

Jesus Christ is not received as "the only mediator between God and man," but is relegated to an unimportant place in the galaxy of mediators, composed of saints and angels with the Virgin Mary as chief.

An incident in the life of one who afterward became an influential member of the church in San Paulo of which I was one of the pastors will illustrate the situation.

An old baron was dying, but was much troubled about his soul. Seeing the spiritual agony in which the old man was passing away,

his daughter said to the priest who had just administered the last rites of the church, "Say something to comfort the old man, can't you." The priest repeated the ritual provided for such occasions, but with no relief to the dying man. "Do something, Mr. Priest, do something. What would you do yourself if you were dying?" The priest thus appealed to said: "Hold fast to Saint Joseph, hold fast to Saint Joseph." There was where he pinned his hope, that is what he would have done if he were dying. At first sight it seems difficult to understand how he could have gotten so far from Christ. The explanation shows how Christ has been dethroned as mediator. For it has long been customary for them to say, "It is a very unnatural son who will refuse to do what his mother asks of him. Therefore, if you want anything of God, go to the Virgin Mary, she will tell her son to ask for it, and you will receive it." Of recent years they have carried the process a step further and now say, "It is a very unnatural wife who will refuse to do what her husband asks of her, therefore ask of Saint Joseph and he will tell his wife, who will tell her son to ask what you want of God." The daughter who saw her father passing away in absolute spiritual darkness felt that if that was all the hope the Romish church had to hold out she wanted something better. When, shortly after, a colporteur offered her a Bible, she gladly bought it, eagerly read it, and accepting Christ as her Saviour was received into our church.

Christ's kingship is denied because the church and its traditions are put above Christ's words and commandments. If the Bible teaches anything contrary to the teaching of the church, "so much worse for the Bible" is the general attitude. I have had men say to me when shown from their own Bible that the teaching and practices of the church were at variance with it, "I have been taught all my life that there was no salvation but through the Church; all my hope rests on her, and if I have to choose between the two, I must let 'the Bible go."

By heaping public insults upon the Holy Spirit, I verily believe that the Romish church in Brazil has grieved away the Spirit of Grace.

To take up one only of many proofs which might be adduced. The Holy Spirit is publicly and systematically degraded in the eyes of the people by the so-called feasts of the Holy Spirit which are held annually in every town and village of any importance throughout the country. At a municipal election two prominent people of the community are chosen as "Emperor and Empress of the Holy Ghost." To these persons is com-

mitted the raising of funds and arranging the details of the annual celebration, and a spirit of emulation leads each to seek to outdo his predecessor in the impressiveness and popularity of the ceremonies.

In order to raise money the banner of the Holy Ghost is carried from house to house through the city and country. The banner is made of red silk on which is embroidered a dove, the staff on which it is carried is surmounted by a silver dove. Accompanied by a band of music, or at least a fife and drum, the banner proceeds on its way. At it reaches a house the occupants, white and black, large and small, flock out to greet it. Kissing the banner is regarded as a meritorious act and one bringing with it a blessing, but is permitted only to those who have first deposited a coin in the collector's plate. Thousands of dollars are raised in this way and expended in decoration of the church, elaborate fixed pieces of fire works and other attractions. In the local papers there is often such an advertisement as this: "The feast of the Holy Ghost will be held on such a date, and to make more brilliant the occasion there will be held in connection with it a bullfight in the afternoon and a masked ball in the evening," the whole celebration degenerating into a regular orgie and carnival of unmentionable wickedness. This is the only association which the mass of the people have with the words, "The Holy Ghost." A conspicuous illustration of the natural effect of such associations came to me on one of my journeys. Passing through the public square of an interior village I met a procession of children in noisy and boisterous play. Some were beating on empty tins, one carried a parrot on a pole, and another cried, "Here goes the Holy Spirit of God."

They were only imitating in their play what they had often seen the older people doing, with absolutely no knowledge of the horrible blasphemy they were uttering.

Space will not permit fuller discussion of the subject, but I think that enough has been said to show that there are good grounds for believing that in Latin-American countries there exist intolerable religious conditions which give to the Christian church in the United States the right, and lay upon it the duty, of interfering for the re-establishment of normal Christian conditions.

J. BEATTY HOWELL.

#### BAPTISM.

On March 14, Lewis Kinsley Steward, born November 4, 1908, son of Oswald Steward and Emma Kinsley Steward, was baptized by Mr. Howell.

#### LETTER FROM MISS BLAKE.

The following is an extract from a letter written by one of the home missionaries in a remote section of our country with whom some of our members are in personal touch and in whose work they are deeply interested. It speaks for itself.

TREMENTINA, New Mexico.

MY DEAR MISS STRUBING:

I received the picture cards. They are all that I have for use in the Sabbath school this winter. I also received the calendar and papers. The periodicals pass through a number of hands before they are used up; in fact, I do not know their final fate, as they travel fifteen and twenty miles and do not return to me. I appreciate the systematic regularity with which they come.

We have had some sickness on hand continually since Christmas, not many cases, but quite serious. I am the only resource for help or advice, so that I am both doctor and nurse, beside teacher and several other things combined, all of which takes both time and strength.

That reminds me that I often have use for things that one would never dream of thinking of. When I was home last summer, I gathered from my mother's storeroom a lot of old lace curtains. I told her they would do to trim coffins with. Well, the first thing I did was to drape a corner for the bride and groom at a reception and wedding feast. It is true the hostess lured me into giving her the two best pieces by insisting on buying them, although I had told her I had brought them for works of charity. Since then I have covered two children's coffins. You know we are forty miles from stores or lumber yards, and when we have a death coffin are made from any scraps of boards or boxes that can be found. Coffins for grown people are covered with black calico and children's with something white, and oftentimes it is only a circumstance if the necessary piece of cloth can be found.

The children who died were stricken from apparently perfect health with paralysis and died in a few hours. There seems to be considerable trouble of this kind, and I can find neither cause nor remedy.

Very truly,

ALICE BLAKE.

#### A PRAYER.

"My Father, may my influence be sweet and wholesome! May I inspire some desponding heart, even when I do not know it, by the quiet confidence of my faith! May some fearful heart take courage because I am not afraid! May I cheer by my cheerfulness!"

# OLD PINE STREET CHURCH NEWS

PUBLISHED UNDER THE AUSPICES OF THE  
Session of the Third Presbyterian Church  
IN PHILADELPHIA  
(Commonly called Old Pine Street)

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5312 Master Street

Issued first Saturday of every month (except July and August) from office of publication, 333 S. Fifth Street, to which all articles, notices and news items should be mailed before the 21st day of the preceding month.

Subscriptions (50 cents a year) should be sent to the Business Manager, 5312 Master Street, before the end of January. For advertising rates consult Business Manager.

**Your subscription for years crossed is  
overdue. Please remit to the Manager.**

1907	1908	1909

## DR. GIBBONS AT WALTER'S PARK.

Dr. and Mrs. Gibbons have been at Walter's Park, near Wernersville, since the 2d of March.

The park is a large estate of several hundred acres on the southeastern slope of South Mountain just across the Berks County line from Lancaster County. The sanitarium buildings are at an elevation of over 700 feet and command a magnificent view of Lancaster, Montgomery, Berks, Bucks and Chester Counties.

Reports reach us that Dr. Gibbons is slowly but steadily improving. He will, however, probably find the regaining of his normal health a slow process, due to the weakening effect of nervous exhaustion.

It is probable that they will remain with Dr. Walter until the late spring or early summer.

Cheering letters will reach the Doctor addressed to Walter's Park, Berks County, Pa.

## CHANGE OF SERVICE.

At the last meeting of the Session it was decided to change the time of the mid-week prayer meeting from Friday to Wednesday evening. Will all accustomed to attend this service kindly note the change, and will others, not so accustomed, try to conform their engagements to this arrangement.

## DEATH OF WILLIAM NORTH.

William North, a trustee and valued member of Old Pine Street Church, entered into the blessed rest at his home, 1625 South Broad Street, March 3d, at midnight.

Mr. North was seventy-four years old and had lived a long useful life. In 1864 he became connected with Jacob M. Smith, at the corner of Second and Union (now De Lancey) Streets, in what is now the oldest continuous auction house in the city. In due time he succeeded to full ownership of the business and actively participated in its management until 1900, when he sold out to Mr. Phillips.

Although an attendant of Pine Street Church and a pewholder for over thirty years, Mr. North became a communicant in 1893. In 1902 he was elected a trustee. Since the latter part of Dr. Allen's pastorate Mr. North's attendance upon the regular church services has been assiduous. There have been very few more regularly in their places Sunday morning than he and his wife.

Upright in business, successful in his work, faithful in all duties to his fellowmen, his family and his God, quiet, unassuming, a gentle Christian man, of William North it can truthfully be said, "Well done, good and faithful servant."

H. J. G.

## THANK OFFERING FUND.

Inspired by a story of Kate Douglas Wiggin, "Marm Lisa," and by the successful carrying out of the same idea in Germany, a plan is on foot to found a bed in the Children's Ward of the Presbyterian Hospital for the use of the Orphanage children as a thank offering from fathers and mothers for their well children.

At least a penny, and as much more as possible, is asked for each well child.

Every one is asked to contribute, not only parents, but all lovers of children.

No contributions are too small, and if we all help, the sum needed will soon be realized.

Full directions are printed on the envelopes. The plan was first carried out in Germany, and is told thus in the book:

Pastor Bodelschwengh, of the Colony of Mercy, had a home for adults and children of ailing mind and body, and when he wanted a house for the little ones and there was no money to build or equip it, he asked every parent in Germany for a thank offering to the Lord of one penny for each well child. Within a short fortnight four hundred thousand pennies flowed in, four hundred thousand thank offerings for children strong and well.

# R CO. ON FOR

## WHY HE IS NOT A CATHOLIC

A POWERFUL SERMON BY REV. A. E. VANORDEN.

### MANY CATHOLICS WERE PRESENT

Scholarly Pastor Gave Impressive Portrayal of Religion Said to Have Been Instituted by Christ.

"Why I Am Not a Roman Catholic," was the theme of a sermon delivered last evening by the Rev. Alfred E. Vanorden, the brilliant divine, pastor of the First Presbyterian church. Rev. Vanorden, who has spent years abroad, holding pastorates in Catholic countries, was in an excellent position to make some surveys and estimates of the Roman faith, and he talked for nearly an hour and a half on the theme. He delivers another sermon along this line next Sabbath evening. Many Catholics were present last night.

There was nothing bitter in the sermon. It was a strong and forceful argument, which will have to be met with logic and not evasiveness or repartee. Rev. Vanorden stated that the flower of the Catholic world was right in this country and that the church as we beheld it here was an improvement over what it is abroad. The church was packed to standing room by persons from all denominations. The services were opened with the appropriate hymn, "The Church is One Foundation." The sermon was as follows: *only half of it.*

"Why am I not a Roman Catholic? Not because I do not recognize the Roman Catholic church, to be a branch of the Christian church, or do not realize the good she has done and is doing. Who can be so blind and prejudiced as not to see the good that is in her. In common with all evangelical churches, she believes in God, Jesus Christ, the Savior, the Holy Spirit, the Bible, the life everlasting, etc. The work she has carried on through her institutions of charity, etc., is important and not to be despised. Upon her rolls are the names of men and women who commend themselves to us for their piety and service. Many things may Protestants learn of Roman Catholics, just as there are many things that Roman Catholics may learn of Protestants. When we go to heaven, we shall meet many Roman Catholics there, although many of their teachers do not entertain the same hope with regard to Protestants; for they say that outside of the Roman Catholic church there is no salvation.

"Not because of the dense ignorance of things Roman Catholic, as Protestants have so often been accused of. If some are ignorant of many doctrines and practices of Romanism, they certainly are in a position to judge them by their fruits. How many Romanists have an intelligent grasp of the peculiar teachings of their church when they are asked to accept them on the authority of the church? How many can explain to you the various parts of their ceremonies in a way that is satisfactory? Why do they believe this? Why do they do that? Because the church, or the priest says so, is often their answer. It seems to me that when anybody will take the time to peruse Roman literature like the Catechism of the Council of Trent, 'Catholic Belief,' by Bruno; 'The Faith of Our Fathers,' by Gibbons; 'Clearing the Way,' by Sutton; 'Mission Book,' by Liguori; 'New Manual of Prayer,' ap-

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ers. The subject that has been so prominent in all parts of our country during the past few years, viz: Fraternities in High Schools, is to be considered by the dean of the Michigan University, Prof. John O. Reed, from the standpoint of the Effect of Fraternities in Colleges and Universities. His address will be followed by one by President C. A. Blanchard of Wheaton College.

The Friday evening session, we expect, will be the climax in interest of all that has gone before. Rev. William Dallmann of Milwaukee, Wis., president of the English Lutheran Synod, has the reputation of being a very able speaker. He will give the first address, which will be followed by one by Rev. G. A. Pegram, late State Agent of the Michigan Christian Association.

The Moody Church Band will furnish music at the opening of each evening session.

#### HELPING THE CHILDREN OF LOT.

If our view of Freemasonry is right, and if the Christian initiates of the order who have condemned it from their hearts have not been wrong, an appropriate Scripture for devotional use in Antimasonic meetings is the Eighty-third Psalm. The eighth verse says: "They have helped the children of Lot," Read more literally from the Hebrew this would be: "They have been an arm to the children of Lot," or "They have become an arm to the sons of Lot." One does not like to think of his brother in the ministry of the gospel as within the circle where such a charge would apply. When a Christian editor brings the text naturally to mind, he again shrinks from fully applying it. Yet a journal published in Tremont Temple, the Boston headquarters of its denomination, seems in recent years to admit to its columns matter adapted to be helpful to certain secret orders which appear hostile to Christ. This is the more striking when we remember that Dr. Nathaniel Colver, an early pastor of Tremont Temple church, was for a while in great agony of mind in consequence of being affiliated with flagrant masonic iniquity—particularly the prevalent one of lying about the exposures in denial of their

truthfulness. Writing to another who had been a Royal Arch Mason, Dr. Colver said in part: "I supposed the obligation of Masonry binding upon me. It was at the time when all the secrets of Masonry were published. Masons were everywhere denying the disclosures and persecuting seceders with a spirit of malignity unsurpassed at any time by the slaveholding rebels of the South. I suffered very much at the time in my spiritual felings; I felt that, though silent, I was indorsing deception and lying; and yet my oaths bound me from frankness and truth. I did not suffer more when under conviction for sin than I did in that terrible state.

"In the providence of God, I read one morning for our family worship concerning the forty Jews who bound themselves under an oath not to eat until they had killed Paul. It struck me and unfettered my thoughts. I soon arrived at the conviction that they were bound, not to keep, but to repent, of their oaths; that any oaths that contravened the law of God, were matters for repentance and abandonment. From that time I have neither honored, obeyed, nor spared that lying imposture of Free and Accepted Masons. I got free from the snare with repentance and brokenness of heart—but, oh! I thank God I am out \* \* \* I regard it as Satan's masterpiece."

Not inconsistently with this, a contributor to the paper published where Dr. Colver was pastor, lately said: "When the church was the social center of the community, and social interests were few, it had, and without effort held, the attention of the people. Today, the gospel gets no hearing with many, simply because of competing demands upon their time. Multitudes ignore the church without being unfriendly to it, only because they are preoccupied. Business, amusements, clubs, societies, books, newspapers, and a thousand and one other objects of thought and action crowd religion out of life." This list includes Societies, which are accredited with making large contributions to those conditions which this writer deploras.

Nevertheless, the same issue of this paper published news of sermons

preached to bodies of secret-society men, on the anniversary of an order in whose meetings all mention of Christ, or of anything distinctively Christian, is expressly reprehended. Such reports seem adapted to augment the practice of inviting and honoring as religious Deistical lodges. Such a practice, in turn, is adapted to confirm lodge members in their superstitious confidence in cramped lodge ethics and twisted lodge theology as a sufficient religion. In fact, many of them probably think that the church or minister not only indorses them, but feels honored by their annual visit. Yet it is part of the doctrine of the order just then reported, that Christianity is "a sect," along with Mohanmedanism, Buddhism, or any form of the religion which is included in the order as true religion. If there is self-contradiction in honoring such superstition in a Christian church, the fault is shared by the paper which reports the matter as legitimate and respectable religious news.

The publication of occurrences like these may tend to increase and widen their prevalence; it may in some degree compromise the church even where the whole inner truth of the case is not fully known; and it is probably meant to be a utilization of the church for the two purposes of borrowing a cloak of respectability with ecclesiastical indorsement as its material, and of gaining new dupes. By inviting such organizations, the church or pastor helps them steal the livery of the court of Heaven; by reporting their coming, the paper cooperates in the mischief done to the souls of men. It seems to be making itself responsible.

#### "THE ROMAN CHURCH."

"Protestants have often been accused of misrepresenting the spirit of the Roman Catholic church. It is sufficient, however, to rest the question squarely on the following form of oath devised by Pius X., to be taken by all cardinals who participate in the election of his successor. We simply call attention to the fact that the chief points emphasized are slavish obedience to the constitution established by the present pope, and a se-

crecy which ought to be unnecessary in a Christian council, and which we believe to be contrary to the spirit of Christianity. The following is the oath telegraphed from Rome to the Baltimore Sun:

"We, the cardinal bishops, the priests and deacons of the holy Roman church, promise, resolve and swear to observe inviolably and to the letter everything contained in the constitution of the Supreme Pontiff Pius X on vacancy. We also promise, resolve, and swear, that whoever of us may be by the disposition of Providence raised to be Roman pontiff, will never cease to proclaim, defend integrally and strenuously also, the temporal rights, especially concerning the civil principality of the Roman pontiff and the liberty of the holy see; and that he shall again make this promise and oath after his elevation to the lofty office of supreme pontiff.

"But we especially promise and swear that we shall most accurately, and with regard to all, including attendants or conclavists, observe secrecy in everything relating in any way whatsoever to the election of the Roman pontiff, and in those things which are done in the conclave or place of election; and that we shall never in any way violate this secrecy, either during the conclave itself, or even after the election of the new pontiff, unless special faculty or express dispensation be given us by the future pontiff himself; and also we shall never in any way accept, under any pretext, from any civil power whatever the office of proposing a veto or exclusive, even under the form of a mere desire; and that we shall not make known such veto, however it may have become known to us, either to the entire college of cardinals, taken as a body, or to individual fathers or cardinals, in writing or orally, directly and proximately, or indirectly and through others, either before or during the conclave; and that we shall never lend favor to any intervention or intercession or any other method whatever by which the lay powers of any grade or order whatsoever may wish to interfere in the election of the pontiff." From *The Watchman* (Boston), April 8, 1909.



# TO THE PROTESTANTS

OF

## Great Britain & Ireland:

i. -- Is Protestantism a living Power in England  
To-day?

ii. -- Re-Union with Rome, and What This Will Entail.

BY J. RUSSELL ENDEAN

Ex-Member of the late School Board for London,

and Author of

"THE PUBLIC EDUCATION OF AUSTRIA,  
Elementary, Secondary, Technical, &c., &c."

*"Woe be unto the Pastors that destroy and scatter the sheep of My pasture! saith the Lord. . . . And I will set Shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."*

Jeremiah xxiii. verses 1 and 4.

Published at THE VANGUARD Office, Farnborough, Hants.

LONDON: ALFRED HOLNESS, 13-14, Paternoster Row.

1909

PRICES (post free): 25 copies, 1/-; 50, 1/6; 100, 2/6; 250, 5/6; 500, 9/-; 1000, 15/-.

20,000

SEE THE MAJESTY AND THE MERCY  
God Reveals in His Plan of Redemption :

“FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN  
GOD AND MEN, THE MAN CHRIST JESUS; WHO GAVE HIM-  
SELF A RANSOM FOR ALL.”

*1 Timothy ii. 5, 6.*

Here, then, there is NO POPE; NO VIRGIN MARY;  
NO INVOCATION OF SAINTS; NO SACRIFICING PRIEST;  
NO MASS FOR THE LIVING OR FOR THE DEAD;

BUT

“THERE IS ONE MEDIATOR BETWEEN GOD  
AND MEN:

“THE MAN CHRIST JESUS.”

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“THE MYSTERY OF INIQUITY!”

IS HERE SCRIPTURALLY DESCRIBED :

“Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. . . . For the Mystery of Iniquity doth already work: only he who now letteth will let until he be taken out of the way. And for this cause God shall send them strong delusion, that they should believe a lie. . . . Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”

*2 Thess. ii. 3, 4, 7, 11, 15.*

# TO THE PROTESTANTS

OF

## Great Britain and Ireland.

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WHAT is the Message of GOD to YOU, the PROTESTANTS of Great Britain and Ireland?

St. Paul declares it in his Epistle to the Ephesians (ch. v., ver. 8, 11, 12), where You are described and counselled—he says: “Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: . . . And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.” With this plain and clearly-declared counsel for your guidance, the following pages give ample reason for demanding that every true Protestant shall willingly, resolutely, openly, and without reserve, take his stand in the ranks of the Defenders of the Christianity of the Gospel of Christ.

This stand it is his bounden duty to take by giving positive, determined resistance to every and to all efforts made by Rome for the subjection of Britain to Papal domination, and to the rule of her priests, so that this nation shall never again be subject to the alien, wicked, and deadly authority of the Pope of Rome. This is an authority which not only deceives the souls of the Pope's devotees, but it also blasphemously dishonours God.

## Is Protestantism a Living Power in England To-day?\*

THAT it is possible to ask this question is a serious sign of the times. In itself it implies the fear that the power of a mighty, living reality which once vivified the religious life of England has passed into eternity, and that, to-day, all that is left of that power is a mere skeleton, is nothing but a shadow of what was once the mightiest force that ever acted upon the intellectual, and upon the spiritual life of the people of this nation. Is there a plausible, a potent reason for the change that is being wrought? Or is that change the outcome of causes the sure results of which were not anticipated when those causes were first put into operation?

The word "Protestant" has a very limited meaning. In the conduct of life it refers to two principles, and to two principles only: (1) the Christian, as represented by Protestants; (2) the Non-Christian, as represented by the followers of the Pope. In the nature of things, it is impossible for the principle that governs the first, and the principle that governs the second to have come from the same God. The Christian rests the foundations of his faith upon the Word of God. He builds up his hopes for salvation upon the finished work of his Divine Master through faith, the Scriptures being the rule of his life. He wants, he asks for, he seeks no other Redeemer, nor way of redemption than that provided by the blood and intercession of the Lord Jesus Christ. On the contrary, the Romanist repudiates and burns the Word of God. For him the dogmas of his creed, the decrees of his Popes, the teaching of his priests are the rule of his life. And the pernicious fruits of that rule are seen in every country in the world in which Roman Catholicism prevails.

What caused the generation of Protestantism? Whence did it come into active life? For centuries Europe and the so-called civilized world were under the dominion of the Popes of Rome.

\* Reprinted from THE VANGUARD, November, 1909.

England was ruled as much, or even more, by the Papacy than by its own legitimate sovereigns. The lives of many of the Popes were scandalously wicked, wicked beyond description. The various Orders of the priests were vicious beyond thought. The Word of God was all but unknown. The exercise of private judgment led to the stake. The determination to worship God in accordance with the Scriptures was followed by horrible massacres. And, under the commands of the Popes, every effort was made resolutely, and at all costs, under terrible penalties, to subdue the souls and the bodies of men, of all nations, under the thralldom of the Papacy. Indeed, at one period of history, Europe might well have been termed "the slaughter-house of the Pope."

Prior to the Reformation the Scriptures of God had been translated into the English tongue; and, from this source, many soon became aware of the brutal and revolting deceptions which had been practised upon them—manly and vigorous protests were soon uttered against the wickedness of the age. These protests, first tentative, grew in volume, spread among the masses, and were made by all classes of men until the Reformation came. Then Roman Catholicism was banned, and the public performance of her ceremonials and her services was legislatively forbidden in these Isles. Our kingdom, which had been won by those who had vigorously protested against Papal rule and all its abominations, was thenceforward established as the Protestant kingdom of Great Britain.

For more than three centuries this has been the recognized Protestant kingdom of the world. It has held no communication with the Papacy. It has received none of its orders officially. It has taken no part in its services or its ceremonials. It has, in no way as a nation, legally acknowledged the existence of the Pope. He now, as ever, regards this nation as his greatest foe. We stand to-day in greater peril from the Papacy than at any time within the last 400 years. There is a vast, a mighty, an alarming difference in the state of this kingdom at the two periods named. Prior to the Reformation the kingdom had been gradually awakened to a knowledge of the curse from which it was suffering under the

Popes. At the Reformation the learned bishops and leaders of the Church resolutely and devoutly determined to cast out of the kingdom, and from the Church, as far as possible, everything that savoured of Rome and of Roman teaching. Thenceforward this kingdom became Protestant in its official, legal, political, and religious life; and so it continues to-day.

But what a change has taken place in the ministry of the Church of England!! Its two archbishops are praying and labouring daily, in season and out of season, as did their predecessors less boldly, to persuade the people that there is no service they can perform that will be more acceptable to God than that of consenting to be brought back again to all the evil, all the woe, all the wickedness, all the brutality, all the tyranny, all the debaucheries of the Papal rule, and of the rule of the priests. And in the movement for Re-Union, now being propagated, the majority of the Episcopate is in harmony with the two archbishops. Scarcely one of them has taken any necessary step to maintain, in its purity and in its sublimity, the Christianity of the Gospel of Jesus Christ as expressed in Protestantism. On the contrary, they are not only sanctioning, they themselves are actually leading many thousands of the clergy and their flocks on the same road to Rome and to Ruin.

This further fact stares us in the face: Rome is fully alive to the condition of the Church of England, and she is exploiting that condition to her heart's content. At the Reformation no priest, as such, could safely travel in Britain; to-day thousands of these Roman Catholic priests make England their playground. Their buildings are scattered all over the land, whilst, into their many schools, the children of professed Protestant parents are drawn, with fatal results. From the monarch upon the throne, and throughout the range of public offices, honours and patronage are heaped upon Roman Catholics. And their leaders boast that, "Whilst the doctrines of other Christian bodies were perpetually changing, the doctrines of the Catholic Church never changed. In the Catholic Church the poorest was just as much at home as the richest. Their Church was for all orders, and she succeeded

in every department of life." But History tells a different tale—all its pages declare the emptiness of the boast. It is only another of those worthless fictions Rome knows so well how to manufacture and how to disseminate.

Does not therefore the question at the head of this article become pertinent—Is Protestantism a Living Power in England? And I lay another question boldly before my country: Were the bishops and the leaders of the Reformation traitors to their Sovereign, to their Country, and to their God? Or are the archbishops, the bishops, and the clergy of to-day the Traitors? If the former were true men, then the latter are utterly disloyal and dangerous leaders. If the former were traitors, then what is there in the course of the leaders of to-day that is worth being followed by any Christian community? Is there anything recorded in the long history of the rule of the Roman Pontiffs that is worthy of honour in this country to-day? Is there anything in the doctrines and doings of Rome that gives honour and glory to God and to our Lord Jesus Christ? No! Emphatically No! On the contrary, the outcome of the doctrines and doings of Rome is derogatory to God and to His Son, and wholly unworthy the attention and acceptance, not only of any British subject, but even of any human soul.

Is Protestantism, then, a Living Power? Or are its principles and teaching worn out and effete? Upon the answer that shall be given hang the welfare of this kingdom, and the well-being of every human soul within its limits. Three things are visible to every thoughtful man:

- 1.—The Roman Catholic foe is in deadly earnest. He is fighting for the conversion of England, to place her at the feet of the Pope. And that, he says, must be accomplished at all costs.
- 2.—Protestantism at present is somnolent, inexpressive; giving only here and there fitful signs of life. Its efforts, when made, are scattered, isolated, wanting in power; having no skilled leader, no commanding personality, and no material force at its command by which to enforce its aims and claims upon the Government and upon the Country at large.
- 3.—The Press of the country is wholly reticent upon this

question of the Christianity of the nation. Its doors, whilst open to the enemy, are all but closed to the friends of Protestantism, to the urgency of their claims, and to the appeals that they make.

What, then, is the course to be taken at the present time? If Protestantism has any vitality, it must be made manifest by coming out "boldly into the open," and by giving battle to the enemy of both God and man, in every direction, on every platform, and in all places where Rome is to be found, whether in town or in city corporations, in the Houses of Parliament, or in any department of the State.

(1) Stern and stubborn resistance must be offered to the appointment of any Romanist to any office under the control of the Crown. And the efforts of the bishops and of the clergy of the National Church to repudiate the Reformation, to trample under foot the great and glorious blessings that flowed out upon this kingdom as the results of its existence, must be rigorously and strenuously resisted.

(2) Action in defence of Protestantism, to be effective, must be united throughout the kingdom. It must not be fitful, nor uncertain. It must be in harmony, with clearly-defined and boldly-proclaimed objects at which to aim. There must be vigorous battle fought against all Romanizing practices and teachings in the Church of England; and the bishops must be compelled to exercise their power to repress, and to purge their Churches from, all taint of Romanism in whatsoever form it may be presented.

To the question asked, my reply is in the affirmative. In this year 1909, throughout the length and breadth of the land, there still lives a mighty, majestic force, the force of the religion of Jesus Christ, described and known as, "The Protestant Religion," possessing in itself power to produce another Reformation, a Reformation that shall exceed, in its cleansing operations, that of the 16th century,—a Reformation that shall sweep away every vestige of Popery, of priestcraft, of ritualism far more effectively than ever before. But the decisive hour for the manifestation of this life has not yet dawned. At present, Protestants are taking



quietly the assaults of Romanism and the Papacy. But the hour is drawing near—and it will come at the hour of God's appointment—when another David, without warning, shall stand up and slay this pompous Giant Infallible with a sling and a stone, and shall lead the hosts of the Lord to victory over every form of idolatry and of error that shall be found in these Isles.

But, from this hour, Protestant England must sleep no longer. The enemy has passed the gates; he has entered our citadels; he has conquered the commander of the professed troops of God. The officers of these troops are subservient, are even consenting to the presence of this enemy in their midst; nay, still worse, thousands of them have betrayed, and are still betraying their trust. And shall we, the people of this great Empire, the rank and file of the Protestant Army of God, shall we say, or shall it be said of us, "We love to have it so?" God forbid! Christ forbid!

The hour is coming rapidly in which every Protestant of this Empire must lift up his voice to God and publicly declare that he is an Englishman; that he is one of a mighty race, the mightiest race the world has seen; and that he will be true to himself as one of this potent race. He has received from, and through, and in consequence of, the Reformation, a great, a glorious inheritance, an "incorruptible inheritance," which, by the power and the grace of God, it is for him to hand on to Posterity unsullied, largely increased and extended in its ennobling, Christianizing, influences, the wide-world over. Let the Protestant Englishman remember, with deep sorrow and yet gratefully, what his forefathers bore; how they wept, suffered, bled, and, willingly, were burned at the stake rather than submit to the demands of the Pope and of the Papacy. Remember, too, that thus they obtained for us this priceless heritage, the Open Bible, which assures to us Free, Direct Access to God.

## Re-Union with Rome, and What This Will Entail.\*

A POWERFUL section of the Church of England is actively at work to unite the Anglican, the Latin (Roman Catholic), and the Eastern (Greek) Churches into one Church for the whole of Christendom,—but its chief aim is, to secure “Re-union with the Church of Rome.” At the head of this movement stand the Archbishops of Canterbury and of York, as did their predecessors, Doctors Benson and Maclagan. And now, as an instrument for the propaganda of its objects, a new magazine is to be published this month, under the title of “The Re-Union Magazine”; and the plea is advanced that “No apology is needed for adding, to a very large number of existing periodicals, a magazine designed with the definite object of advancing the cause of the Re-Union of Christendom.”

The term “Re-Union” implies that there was a period when bodies, now separate and distinct, were one, nominally if not actually, under one government; and that further, the time is come when the persons or parties concerned, divergent and directly opposed to each other, may yet coalesce and become one corporate body, under one government, having discarded the causes that led to their disunion. That disunion is the outcome of the events and teaching of the 15th and 16th centuries. The separation, then caused by the Reformation, was, for England, absolute, complete, effectual, down to the year 1829, when, alas! the government of the day opened the door that had been kept closed against the emissaries of Rome.

In the now proposed Re-union, two parties are more immediately concerned. (1) The Protestants of Great Britain. These, for nearly 400 years, have made this kingdom the Great Protestant kingdom of the world. Under this term we include the Church of England and every Nonconformist in the nation opposed to Roman Catholicism. (2), All Roman Catholics under the control of the Papacy.

Led by the Tractarians, the Oxford Movement of 60 or 70 years since, laid the foundation for movement Romeward in the Church

\* Reprinted from THE VANGUARD, October, 1909.

of England. And the doings and teachings of Dr. Pusey, of the Ritualists, and of their confederates, have so corrupted archbishops, bishops, and clergy that we have to-day, at least, 10,000 clerical advocates for Re-union with the great apostacy of Rome. This terrible retrograde step they are ready to take.

Here, then, are the parties immediately concerned in this question. And the question being a very serious one, we ask: What does Corporate Re-union demand at the hands of Protestants? *i.e.*, at your hands?

It must never be forgotten that Rome claims, in all circumstances, to be the dominant partner. And recently she has told our archbishops and bishops that the only conditions upon which she will consent to Re-Union are definite, unchangeable, despotic. From Protestants she demands absolute submission to her sovereignty; complete acceptance of her dogmas, rites, ceremonial, articles of faith; an entire yielding-up of the man morally, mentally, spiritually to Papal control through the agency of the priest, who, thenceforth, must order and direct the individual, more or less, through all the events and circumstances of his life. The Authorities of Rome plainly state that any departure from these conditions will never be sanctioned,—that every partner Rome accepts must be a willing, obedient, submissive servant, having no will but the Pope's; that the commands of the Pope, whatever they may be, must be obeyed in preference to the commands of his lawful sovereign, should they happen to conflict.

And the Re-Unionist, having repudiated all the benefits conferred upon the kingdom by the Reformation, and through the kingdom, upon himself, may advisedly ask this question: What do I, or what good does the Church, stand to gain by Re-union to Rome? Among many gifts Rome promises to confer upon those who thus accede to her demands, the following claim pre-eminence:—

1. A priest waits to receive the Re-Unionist's confession, from his own lips, of the acts and thoughts of his daily life.
2. He prescribes for him the acts of penance, or punishment, he shall inflict upon himself as his atonement for the sins confessed.
3. At the will of the priest, absolution, or forgiveness, for the

- sins confessed, is granted upon obedience by the Re-Unionist to the terms prescribed.
4. Upon fulfilment of prescribed acts, or for sundry volitions of the will in given directions, "Indulgences," brief or plenary as the case may be, are always obtainable.
  5. The Immaculate Conception of the Virgin Mary is a supreme article of Roman Catholic faith—and so, Mariolatry, or the Worship of the Virgin Mary, is religiously to be believed by every Roman Catholic.
  6. The celibacy of the clergy is the recognized law of the Roman Church.
  7. The doctrine of Transubstantiation in the Sacrifice of the Mass is an imperative and indispensable article of faith.
  8. The anointing of the dying, extreme unction, is a Sacrament administered by the priest as of supreme value to the eternal interests of the dying.
  9. The offering by the priest of prayers and masses for the dead, to deliver their souls from Purgatory, is a duty prescribed; and for which the friends of the deceased have to pay according to the scale of fees made and provided by the Roman Church.
  10. Belief in the Infallibility of the Pope—that is, that the Pope is God's vicegerent on earth and rules here as God,—is a supreme, an essential act of faith, and must be believed by both Romanist and Re-Unionist.

These points here named have no Scriptural authority. They are wholly of Pagan and of Roman Catholic origin; and not one of them is of any value in favour of Redemption; not one is worthy, in any sense, of acceptance or belief by any human soul.

Who, then, are they who are pressing this claim for "Re-Union" upon this great Protestant country? They are the Archbishops of Canterbury and of York, the majority of the Episcopate, about ten thousand of the clergy of the Church of England, and numbers of the Laity whom these officials have betrayed. Surely of these Jeremiah wrote when he said [chap. v. ver. 26]: "Among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men." And to the people the words of the great Apostle of the Gentiles [Acts xxviii. ver. 27] are plainly applicable: "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed."

*The Papacy  
Still  
Anti-American*

*The Fairbanks'  
Incident Analyzed*

**BISHOP CRANSTON AT HAMLINE CHURCH**

WASHINGTON, D. C., FEBRUARY 13, 1910

**HIS REPLY TO  
ARCHBISHOP IRELAND**

...From...

Washington "Evening Star" Interview  
FEBRUARY 9 1910

## EXPLANATORY.

Washington, D. C., March 3, 1910.

Reverend Bishop Earl Cranston, D.D., LL.D.,

The Ontario, Washington:

Reverend and Dear Bishop:—Your recent utterances upon Protestant mission work in Italy, and the dangers growing out of Papal influences manifested in characteristic ways in our own land, have elicited deep interest among many people of all communions.

The accounts of your statements which have reached the public have been incomplete, and, in some instances, grossly misleading,—a matter which must have been distressing to you.

In view of this, therefore, and also in the interest of truth and accuracy, the undersigned beg to suggest that you permit the issuance in pamphlet form for circulation at large of your sermon at Hamline Church, this city, delivered on the morning of February 13, 1910, and the interview growing out of "The Fairbanks' Incident at Rome," which preceded it.

Very respectfully,

CHARLES E. GUTHRIE,

Pastor Hamline Methodist Episcopal Church.

JOHN REID SHANNON,

Pastor Metropolitan Methodist Episcopal Church.

HARRY S. FRANCE,

Pastor Trinity Methodist Episcopal Church.

WILLIAM I. MCKENNEY,

Pastor Wesley Methodist Episcopal Church.

CHARLES L. PATE,

Pastor Dumbarton Methodist Episcopal Church.

JOSEPH DAWSON,

Pastor Calvary Methodist Episcopal Church.

The Rev. C. E. Guthrie, and others:

Dear Bros.:—For the reasons given by you, and seeking only to serve the cause of truth, I comply with your request.

Fraternally,

EARL CRANSTON.

March 4, 1910.

## Sermon-Address Growing Out of the Fairbanks' Incident.

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### Why Protestant Missions in Papal Countries?

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BISHOP EARL CRANSTON.

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Kindly permit the speaker to introduce himself. He appears as an office bearer of a Protestant church, but he is the same man who, while in charge of the publishing house of his church in Cincinnati 25 years ago, and being advised by certain ultra-persons that a number of Roman Catholics employed among the operatives in the bindery and press room should be at once discharged, made answer that so long as these employes continued to do their work honestly and satisfactorily they would not be discharged on account of their religion, and they were not. Moreover, he is the same man who, while pastor of a Methodist congregation in the same city, when the question of the Bible in the public schools was being agitated, stood alone among the orthodox clergy of that city on the principle that the Bible should not be legislated into any institution of the State, because he believed this principle to represent the only consistent attitude of pure Protestantism. For this, of course, he was praised by Catholics, and for the time mistrusted by Protestants; but he kept faith with his convictions. He did not dream in those long years ago that his behaviour then would ever contribute to a better understanding of his spirit in the discharge of such a duty as that which he faces today. The Methodist Church as a body never set the seal of condemnation upon him for his attitude at that time. On the contrary, it has bestowed upon him honors and tokens of trust far beyond his deserving. So much for the tolerance of the Methodist Episcopal Church.

Now let me declare in the presence of this Methodist congregation my belief in the sincerity of the great mass of the people of the Roman Catholic faith, and I would not utter one word to impeach their reli-

gious integrity, nor any challenge of their right to enjoy all the religious liberty here and elsewhere which I claim for myself as an American citizen. Be it distinctly understood that our contention as a church is not with the Roman Catholic people, nor even with the faithful among their pastors, but with the system represented by the papal hierarchy, believing as we do that it is in antagonism with the sacred scriptures, with the spirit of the age and the rights of the people.

In the very midst of the greatest missionary movement of American history there is thrust upon our church by the recent incident at Rome the question: Why missions at all? For from the Protestant standpoint the value and expediency of all missions is involved in the question, Why Protestant missionaries to papal countries? I think this can be made clear. Dismiss at once the charge of the ignorant that missions anywhere are conducted for denominational profit. Missions are very expensive in men and women, as well as money, and no generation of Christians can reap the fruits of its own missionary sowing except in the way of spiritual satisfaction that Christ is being obeyed and honored and the world advanced.

#### Fundamental.

1. The American form of government was from the outset a protest against the assumed divine right of Kings or Emperors to rule their fellow men. In that sense it is as against the ancient order a Protestant or Protestant form of government.

2. The Protestant Church stands for the same essential spirit in its protest against the assumed divine right of the Popes of Rome to rule over and direct the spiritual affairs of the world.

3. Papacy is religious monarchy claiming universal dominion and the power to dispose of the souls and bodies of men by its own standards. Protestantism is spiritual democracy declaring the right of every man to choose his own beliefs and such church order as suits him best.

4. The issue thus joined is not sectarian, unless the principles of civil and religious liberty embodied in our American Constitution are sectarian. We believe that the rights of the people are God-given, and that all subversive claims are to be classed as sectarian and heretical because they are in violation of divine order.

Upon these propositions our discussion proceeds.



**"Why Protestant Missions In Roman Catholic Countries?"**

In the sense of proprietorship there are no Roman Catholic countries. The lands and the institutions of a country belong to the people of that country. The pontiff acquired no right to forever control the educational and religious affairs of South America or Mexico, for example, when those lands were overrun by Roman Catholic soldiery. Centuries of domination by free use of "the secular arm" could not establish that right. Lands and rights pass to new administrations by the law of survival of the fittest, as that law is ever interpreting itself in the march of events. It is God's law for man's advancement and it is heedless alike of the outcry of individuals and the arrogant protests of venerable systems. Its day is forever. Centuries and cycles are its minutes and its hours. Many times the self-styled Vicar of Christ has commanded this law to stand still, but the true Vicegerent of God has answered, "I came not to destroy the law, but to fulfil." What was all of religion to your fathers is not sufficient for today or the tomorrow beyond. "Go preach my gospel to every creature." Under that gospel I affirm that no man, no party, no hierarchal system or order can assert proprietary rights over any land or any people. There are no lawful barriers to Protestant missions, as such, anywhere.

"Why Protestant missions in papal countries?" For liberty's dear sake, if no other reason could be named—that a people born under a religious monarchy may have the chance to exchange it for a spiritual democracy if they wish to do so, and that no soul, for lack of knowledge, shall be kept out of its New Testament birthright by an unwarranted application of the claims of hereditary obligation. Ignorance cannot be the father of intelligent worship. When individual conscience is denied its function the moral faculty is inevitably disqualified for discrimination, and that result must ensue if an authority in Rome, accepted as infallible, is to supply ready made convictions to all the world, to be rejected only on penalty and pain of damnation. The element of free choice is as essential in worship as in love, but there can be no choice and hence no moral test of character where there is but one way submitted, and that with the ONLY "key to the Kingdom of Heaven" shaken in the face of the penitent. Protestantism can offer an alternative at least, and so make way for liberty of action. And

It can speak with a prestige, authority and dignity transcending that of Rome by as much as the open Bible is better than a medieval creed; by as much as the nations with religious liberty are stronger and happier than Spain or Mexico or the South American states; by as much as the word of Him who said, "I am the way, the truth, the life," and "one is your master, even Christ," and "call no man your Father on earth, for one is your Father, he who is in heaven," is greater than any man or system that dares to block the highway of a human soul.

But the Pope claims to speak as the vicar of this Christ and vicegerent of God. Our Roman Catholic friends are used to that phrase, but how horrible it seems to American Protestants.

There is no present need to discuss the assumed foundation for that claim. It rests upon the theory that apostolic commission and authority have descended from St. Peter down through dark ages and all, to the reigning primate of Rome, without regard to the character or doings of the successive pontiffs. Whatever they have done, in whatever mood, with whatever cruelties and consequences, Christ has done! Can that horrible thing be true? If I could believe that I would do what multitudes of men reared under Roman teaching have already done, renounce Christianity altogether. Yet to millions of others it is a precious doctrine and full of comfort! I have heard recently of two men of affairs who said in substance, "When I go to the priest for instruction or absolution I do not ask about his personal life or affairs; what I want is to know that he holds the authority of the church to do what I wish done;" "just as I wish to know when I go to a notary, that he holds a commission for the required function," said one of them; and a lady in Italy was quoted to me as saying "you Protestants have so much trouble about your religion. I turn all that matter over to the church and go about my affairs." Thus we differ according to education and temperament, and the calendar of real saints whose lives have honored Christ would not be complete without thousands of names that were pledged to faith in this dogma—souls lifted, as we think, by their spiritual aspirations above this illusive assumption to the higher plane of immediate contact with Christ and the Father. There be saints more than are canonized. But our Lord

never built a high protective tariff wall, such as this dogma represents, about the Christian priesthood. When it was complained by John that they had seen one casting out demons in Jesus' name, and had forbidden him because he was not of their company, the Master answered: "Forbid him not. He that is not against us is for us."

This is an ominous day for prohibitive tariffs and oppressive trusts, both in church and state. The greatest evangelist of his century, Dwight L. Moody, was not even ordained. The most successful preacher of England in his century, Charles Spurgeon, never felt the touch of a bishop's hand on his head. The most helpful religious book ever written, the Bible alone excepted, was by another Baptist, John Bunyan. Indeed, it would seem that the divine head of the church had never endorsed this trust in holy orders. Since the Declaration of Independence was made good by George Washington and his ragged army, the ecclesiastical trust of the ages yielding stubbornly to the spirit of the young republic has been giving way to the unsurpliced but ever aggressive "irregular," who is made a messenger of grace by his call and consecration, a minister of Christ by his certified character and attainments, and credentialed to Christendom by the signs and wonders of apostolic success in winning souls, not to a system of doctrine or polity primarily, but to Jesus, the Christ. At first this apostle of the Pauline succession, who waited not for Peter's touch, was scorned even in England and America; then, being found useful as a pioneer he was endured; later, it being discovered that he was the indispensable leader in every moral reform and grave spiritual crisis, he was countenanced. At last, by dint of practical mental equipment, the poise of his moral character, the spiritual note in his testimony, his direct touch with God, and his pre-eminence in real service to the nation in times of peril, he is recognized as a SOMETHING—MINUS HOLY ORDERS. Out upon assumption so bigoted! HE IS THE APOSTLE of the new Dispensation. He who has created republics and redeemed kingdoms, whose zeal and heroism have quenched martyr fires, arrested the Inquisition, saved civilization through the open Bible given to the ends of the earth, who in our own land has incidentally protected and fed thousands of pulpit weaklings who would have starved on their liturgies,—yes,

this New Testament apostle of spiritual regeneration whose processional has led him not to the shrines of dead saints, but to the humble homes of the hungry-hearted poor, he is in the highest and holiest of orders. But he must not invade the parish of the Pope, and **THE POPE CLAIMS THE WORLD** scorning even the "orders" of John Wesley and Phillips Brooks! Would that all Episcopalians cared as little for his scorn as do the followers of Wesley. But come, my Protestant brothers, fall in line. The Pontiff of Rome, if he be the Vicar of Christ, has the same scriptural right to order us out of America that he has to keep us out of Rome. That is the claim which is being endorsed now by every American prelate who has written in apology for the Vatican. Say farewell to your parishioners, turn over your church properties to the Cardinal and let us be going. That is the logic of it.

"Why Protestant missions in Papal countries?" As well ask why open God's word, and bid truth go free.

Why the civilization and order of North America rather than the civilization and turbulence of South America? Why England rather than Spain? Why Switzerland rather than Italy? Why Germany, Denmark, Sweden and Norway rather than Russia? Answer these concrete questions and you will have answered the first question.

In all countries the social order, the moral code, the ethics of trade, the educational systems, if any, and finally the very government itself, grow out of the fundamental or root ideas held by the people. If these constructive ideas be barbarous or morally vicious, or restrictive of human rights, or saturated with superstition, or conceived in ignorance of sanitary science, the people are handicapped, and obstructed in their growth, mentally, morally and spiritually, and left an easy prey to stronger nations. Witness all history down to date. Deliverance and evolution must come by better ideas of men, and life, and destiny, and these are involved in the conception of God, which is primary and fundamental. Ideas build after their own type. This is true in individual character building, and no less true in social and political aggregations. It was upon this law that Christ projected his mission to the world, and upon which His people predicate their investment in missions. By this law came the civiliza-

tion of the Anglo-Saxon. The little leaven hid in the thoughts and hearts of the disciples held the miracle of assimilation and assured the bread of heaven to all the starving nations. Our obligation to our Lord can only be met by feeding the multitudes as we break and distribute what He has placed in our hands. We dare not mix with it the idolatrous leaven of paganism.

Underneath all unhappiness and unrest is soul-hunger. The prayer of all humanity is, "Show us the father, and it sufficeth us." A poor Korean, trotting by my chair, said with brightening eyes: "I am so glad I have found my father." Questioning him, I discovered he meant his heavenly Father. He had tasted the dregs of spiritual orphanage. What a boon to hapless Korea is the new idea of God as revealed in Christ. As surely as day follows night, so surely will that scriptural idea of God revolutionize conditions in Korea just as it changed the whole habit and meaning of life to our own pagan ancestors. Plant a mission in the heart of heathendom, a true Christ mission, and you have sown the seed that if patiently cultivated will banish devils, set the people free from the bonds of ancestral homage, substitute practical education for useless memory tests and ultimately transform the civil government.

**"Show Us the Father and it Sufficeth."**

Nothing less can meet the cry of the soul. Yet one may look as if seeing and not see. God is spirit. Christ alone has revealed him; but hear the Master saying to Philip, "Have I been so long a time with you and yet hast thou not known me, Philip?" How difficult for the uncultured soul to discern the Father in picture colors, or impressive ceremonies, or processional chants, or even through the motherly love of the Virgin. How can man ever discern the heart of our God in the doings or decrees of the "Holy Fathers" of the Vatican?

Allow me to present a picture of real life. It is Sunday in a Mexican city. It is the great market day of the people. Mass inside the cathedral over the way, and the masses outside buying and selling. The worshippers are quiet, but not intent. It seems like a drill without spontaneity, without feeling—something done under orders, with a sense of relief when it is over. There seems to be no uplift, no cheer, no song of the soul. Yes, it is Sunday—the Lord's day. The bells of the church are answered from the street by the hoarse

cry of "Pulque, Pulque"—the popular intoxicant, thus sold on the street during Sabbath hours. Under the very shadow of the old cathedral, with its noisy chimms, trade is in full tide. The worshipers and the hucksters almost touch each other. They will exchange places presently. So the day wears on with hundreds of idle loungers chewing the sugar cane and littering the sidewalks and streets until they look like a cattle-feeding ground. Three squares from the old church there is a bull fight. The bells are still ringing, but for every peal there seems to be an answering cheer from the bull pen, mingled with blasts from the band to emphasize the riotous applause of the crowd over some dextrous thrust of the matador, or the disemboweling of a poor horse by the tormented bull. The beasts seem to have the better of the priests. And this is Sunday in Mexico after four hundred years of hierarchal rule, and it was in the midst of such scenes as this that a pure and beautiful American lady, who had never been shrived by other priest than the Christ she loved, lay dead that beautiful Lord's day. To what purgatorial pains would the priest over the way have condemned that daughter of God.

In a large Italian city, whers numbers of students congregate a company of from thirty to forty young men, utterly Godless in their revolt from Rome, who had learned to hate the very name of church, have been gradually drawn together, and are being slowly won back to reverence by new revelations of sacred truth under the influence of a good Protestant woman. This fact carries its own answer to the question—Why Protestant missions in Italy? It is freely stated by Americans who have spent years in Rome that the men of strength and culture are openly indifferent to papal authority. Why should this be so, and why the loss of "temporal power," and why the failure of the army of clergy and prelates to hold the people, if the reign of the Pontiff has been benevolent and the priests true to their calling?

I sat one evening last spring in a parlor prayer service in Rome when a stranger entered and seated himself. After participating in the worship, he made known the reason of his coming. He was a priest, who had brought with him all his modest belongings, having determined, after much travail of soul, to renounce his vows. The missionary had no money for this man, but gave him

shelter until he could find employment. I learned later that this apostate, as he was called, was relentlessly pursued from place to place, losing in rapid succession every employment offered him. And this is Roman toleration. When a minister of our body goes to a sister church we send him away with our blessing, and if he returns, as he often does, we impose no penance. Pardon me for believing that the pontiff is not so Catholic as his Lord would have him be.

The reporter is an artist. Reading the "Evening Star," one can see the papal legate—(to the United States government—shall it ever be?) with a query of dreamy wonder on his placid face as he says for the eyes of the ignorant to read, "Why den't the Methodists go to heathen countries," and then, as if after deep reflection, "I wonder why they don't, instead of trying to proselyte the Holy Father's little ones." One in my position today is tempted to use hard words under such provocation. Let me quietly remark that if the papal legate did not know that there are 150,000 Methodists in India; that we have been in China for more than sixty years, in Japan for 35 years, in Korea 25 years, and in Africa for seventy-five years, he is not up on Pretestant missions as a papal legate should be. And we have learned some strange things of Rome, particularly in Korea and China.

It has been the rule of my life to avoid contentious disputations. Interchurch quarrels are most unsavory of all. But there is a limit to the indulgence of one's love of peace. There come times when the claims of truth are paramount, and one must speak.

Let me state in brief the case that for past weeks has been attracting the attention of the Christian world.

An American gentleman who has for many years been honored by his countrymen, who has served the republic as its Vice-President, who since his retirement from public duty has been shown distinguished honors by Emperors and Kings and men of high dignity in two continents, besides his own, arrives in Rome. Wishing out of courtesy to his Roman Catholic fellow citizens to pay a call of respect to the venerable head of their church, he finds no barrier. An audience is readily arranged. But it seems there were others in Rome anxious to do him honor, notably the King and Queen of Italy, and certain of the warm-hearted Italian people, and withal some of his own countrymen. A master of

courtly etiquette he is at home in any social environment. A loyal American, with American ideas and instincts, he discerned no conflict between these several attentions. Having spoken to Christian Associations, universities and missionaries of all denominations, with the broadest appreciation of the work of all the churches, the Roman included, he perceives no impropriety in addressing even in Rome the little American body of believers called Methodists. Our ambassador did not warn him that it would be a disreputable company for him to mingle with. The King received him on Saturday without suspecting himself of extraordinary condescension. Possibly he told his distinguished caller of having decorated the American Methodist Bishop Burt in recognition of his services to Italy. But he all this as it may, certain it seems to me that before the fateful Sunday hour when Mr. Fairbanks was to appear among his own co-religionists he was plainly warned, with much waste of polite phrase, of course, that he must cancel his promise to speak to his Methodist brethren of his own country, or the Pope must cancel his engagement with Mr. Fairbanks. Being his own master, as every true American is, Mr. Fairbanks promptly chose to suffer affliction with his own people rather than to enjoy the countenance of the Vatican for a little season. Thus he won glory for his countrymen and escaped infamy for himself. So much for the admitted facts. Now for the issue presented.

It is greater than Mr. Fairbanks, larger than the Methodist Church. The Methodist Church can thrive on this kind of treatment, and Mr. Fairbanks has the open or secret admiration of his countrymen in larger measure today than ever before.

In the persons of Mr. Fairbanks and the Pope of Rome true and false Catholicity are face to face. The issue is between Americanism and Romanism—religious liberty and ecclesiastical absolutism.

It is any man's right, as well as privilege, to decline to receive an unwelcome stranger, but it is an act of singular rudeness to close the door in a man's face after having bidden him to come. To justify this act, better reasons are required than to have refused audience at first, because it implies a reversal of attitude that suggests newly discovered unworthiness in the stranger. It is this phase of the matter that makes the task of the Pope's apologists so difficult and em-



harrassing. They could afford to pay well for a satisfying reason. It would not do to say that it was done because Mr. Fairbanks is a Methodist. He was that yesterday and for many years past. It would not do to charge him with having spoken offensively of the Church, for the contrary is true, as witness his public utterances everywhere. But a reason, a reason, what cause, why did the "holy father" alone, of all the princes and potentates of Asia and Europe, reverse himself and offer indignity to an American whom he had already declared worthy of honor? Let him speak for himself and let three or four archbishops, including the one styled papal legate, interpret for him. Observe and listen. All fingers point one way; all the voices harmonize in one outburst of wrathful oburgation. The fingers point to a great building in the heart of Rome. The voices cry in concert something that sounds like "pernicious heretics, wicked propaganda, vile slanderers, dishonorable proselyters, bribers of the poor." Great care is taken to protect Mr. Fairbanks. He, poor, innocent, did not know what he did. Still more earnest the protest that the Methodist Church of America is not arraigned as a party to the wickedness of that "Methodist Association" in Rome. And do these gentlemen pretend that they do not know that Foreign Missionary Societies of the Methodist Episcopal Church erected that building, established that press, sent those missionaries, support those schools? For twenty years, they say, this wicked business has been going on. And they, in all that time, have not suspected us in America! And we must not as a church consider ourselves included in this indictment. It is heaping insult upon insult to offer such half pretenses to an intelligent people. There has not been a day in all those dreary years when a respectful complaint to our board that the missionaries were using deceit or publishing slanders would not have had immediate attention. And I cannot believe these gentlemen were so ignorant as not to know where to lodge such a complaint.

Suppose, now, that we here at home had kept silent and accepted these flattering disclaimers in our own behalf—for the sake of peace, or lest something be said to disturb the political equilibrium.

Think of that brave little company of devoted men and women on the hottest firing line of any missionary

frontier today being abandoned under such an attack as this. What words of scorn could burn deep enough to eternally brand American Methodists with the infamy they would incur. I know not which is the more astounding evidence of waning wisdom—the hurling of all the power of the Vatican in Italy, reenforced by the high prelates of Rome in America, against that little isolated company of Protestant missionaries, or the aspersion of American intelligence and American courage in the assumption that the American church and people would abandon them to their fate, not daring to denounce the attack and to resent the aspersion. But assumption is Rome's chief asset. Has not the Vatican answered itself in language that cannot be misinterpreted—why Protestant missions in Italy?

Now, it so happens that very recently I had myself the responsibility of approving the distribution of our missionary funds in Italy, for use this current year. Not a penny was set apart for any other than support of missionaries, schools, press and properties. It is exceedingly unlike a "Holy Father, who loves his little children" to cry out in the ears of the whole world that wicked interlopers are putting shoes on their cold feet or food into their hungry mouths. Some good Methodist missionaries living so close to the Lord that they could hear him say, "inasmuch as ye have done it unto one of the least of these, ye have done it unto me," may have out of their stipends been guilty of personal charity. It is hard for a Methodist missionary to deny himself the luxury of giving. I do not think that the Pope should expect it, even in Rome.

Many will wonder why the grosser allegations against Rome have not been touched. I have gone behind no walls to discover hidden things. I have repeated no stories of unworthy bishops, or priests; have made no mention of Rome's political and financial intrigues. I have no personal knowledge of these things, but high Romanist authority has rebuked such. I know the trail of the Jesuit, the scandal of the Philippines, and the dread of millions of Americans on account of what they see all about them. But I have chosen to treat the Roman hierarchy as a church claiming the divine right to direct the educational and religious training of all the world. Necessarily the presentation of the subject has been very imperfect, but I trust that what has been said may lead the people of

America to a better conception of Protestant missions than many of them have held, and there is a vast library of information into which the limitation of time has not permitted even a glance.

But mention should be made of the "American Catholic Missionary Congress" held November 15-18, 1908, at Chicago, which boasted 25,655 "converts" through the "missions" of "the Paulist Fathers" to non-Catholics. (It is said that no Catholic is admitted to these innocent non-proselyting services unless attended by at least one Protestant.) This great public congress to rejoice over the conversions reported by a hundred missionaries was attended by "the Pope's legate bearing the triple Pontifical cross," officially endorsing the movement; and Cardinal Gibbons "gave his blessing." We do not object to these missions, but they make ridiculous the Romish outcry against our "proselyting" of Italians. We do not require persons coming to our revival meetings to bring a Catholic as a personal ticket.

Finally, it would be very interesting as well as instructive if the Cardinal would relate his experience in Rome last summer. Did the recognized organ of the Vatican repudiate and condemn the American idea of religious liberty spoken of appreciatively by the Cardinal in an interview with a reporter for an Italian paper? And was the Cardinal's visit made unpleasant thereby? Do Protestants in Italy owe their religious liberty to the Pope or to the success of the revolt against Papal authority? Has the Vatican ever anywhere abandoned its claim to control the thinking and reading and worship of the people? Can the Pontiff of Rome, who believes himself the vice-gerent of God and who dares not condemn his predecessors in this assumption without discrediting himself, who must therefore believe as they believed that the Papal power is divinely ordained to crown and dethrone kings, to set up and overturn governments, to write and rewrite history, can this man, or they who support him in this awful assumption, ever consistently concede or honestly support the principles upon which this Republic rests?

In conclusion I commend to your reading a remarkable booklet written by a lady once well known in Washington as a generous giver to Roman institutions. It is called "The Double Doctrine of the Church of Rome." Published by The F. H. Revell Co., New York.

## Reply to Archbishop Ireland

["Evening Star," Washington, Feb. 3, 1910.]

The archbishop is doubtless the best man who could have been put forward to save the Pope's face in this country. He has been regarded as the best American among Roman ecclesiastics, and his name is one for hard-pressed politicians to conjure by. If he had been Pope at Rome he would probably have managed better than the present incumbent.

But the dust of the archbishop's blustering rush eastward to fight the Methodists must not be allowed to obscure the real issue to which we have called public attention. Mr. Fairbanks is not on trial before the world, nor is the Methodist Episcopal Church to be put on the defensive by accusations from Rome. Our history is interwoven with the progress of the nation. There is not a hidden page or secret chapter in it. Even the archbishop testifies that what we are doing in Rome is done openly. That is our way. Can he say the same for Rome's methods in America?

In his attempt to square the behavior of the Pontiff with American ideas of religious tolerance the archbishop has a hard task, but as he ought to know, to say "You're another" and to start East with doubled fists is not the dignified way to go about it. It will not satisfy fair-minded Americans to say that Mr. Fairbanks was to address a company of pernicious heretics Sunday, and, therefore, could not be received by the Pope Monday, for, the archbishop's word to the contrary notwithstanding, we have an American congregation as well as an Italian in Rome, and Mr. Fairbanks was to address a company of Americans in their own place of worship, both parties having a standing which the Pope did not give and cannot take away. Even had they been a disreputable lot to whom Mr. Fairbanks spoke, the precedents of the Vatican do not indicate that high moral tests are invariably applied to persons who are granted audience at the Vatican. Mr. Fairbanks both taught and exemplified true catholicity.

Nor will it do to say that for the Pontiff to have received the distinguished American, under the circumstances even as they are narrated by the archbishop, would have meant an indorsement of the "pernicious" propaganda of that "Methodist Association." How many millions of Americans there are who firmly believe that

the Roman hierarchy has used, not merely "pernicious, but cruel and pitiless, ways of making and holding proselytes—but what American ever dreamed that when a President of the republic received an archbishop, a cardinal or even a papal legate in audience that he was thereby sanctioning the teaching or preaching or methods of the papal propaganda, or giving countenance, say to the claims of the papacy which conflict with the kingdom of Italy, or to the Pope's contention with France?

If the archbishop's reasoning is valid, diplomacy must at once exclude many people who have been frequent callers at the White House, lest offense be given to friendly nations.

The archbishop says our methods are dishonorable, and claims "personal observation" as a basis of judgment. My opportunities for personal observation of Methodist methods in Rome are far better than his, and I challenge him to give specific data. We will agree to match every specification with counter evidence to show that Rome does not know the meaning of the word the archbishop has so glibly used when proselyting methods are fairly compared.

The short of it all is that the Methodist Episcopal Church has dared invade Papal countries with Protestant ideas. We believe they are the best for all peoples. It may have been impertinent to build a great Protestant center in the heart of Rome, but it has been done. We have not asked his permission, any more than the Pope asked our sanction to his propaganda in America. It is a significant concession to our growing influence that a special society has been organized to protect the faith, as the archbishop declares. Some have doubted our success. Missionary contributions may come more freely after such witness.

The archbishop says the missionaries of our church are taking advantage of the poor in Rome in their efforts to make proselytes.

I cannot understand that charge. Italy is full of poor people, for some reason, but not all who come to us are poor. I have preached to congregations of very respectable appearance in Italian cities in our own churches. We help them to maintain their preaching places if they need help. We do not use the confessional nor charge for baptism or the other sacrament recognized by us, nor do we have any stated fees or costly church buildings.

If the poor find our service helpful and attractive they are free to come. We are in Italy, Mexico and South America, as we are in France, Switzerland, Germany, Hungary, Denmark, Norway, Sweden, Finland, Russia and Bulgaria, to do good, and we find enough to be done. We have a good school in Rome for boys, and two for girls. They are patronized by good people. Our bishop for Europe, Dr. Burt, is in favor with the king, who, I notice, paid special honors to Mr. and Mrs. Fairbanks. Even Russia has sanctioned our preachers. We have 320,000 members in foreign lands, and are in good standing with all the governments.

It is declared that the Methodist Italian literature is full of misrepresentations.

Our board of foreign missions would not knowingly put forth a false representation of any system. But there was trouble in Italy before we went there. Garibaldi was not one of our missionaries, though his granddaughter is a teacher in our school. Nor did we take away the temporal power of the Pope. It may be that some of our writers have gathered from the wrong sources of information, in the estimation of the Pontiff. It is not easy to choose with absolute certainty where the histories of a people do not agree; and that, by the way, seems to be one of the objections to our public schools in America in the minds of our Roman Catholic friends. I do not blame them for wishing to write history as they would have it taught. But some good authorities would be sure to disagree with them, and so incur the epithet "dishonorable."

After visiting Italy and studying the conditions I really believe that there are so many people whom the dominant faith cannot satisfy and who are drifting away from all spiritual influences that other active missionary churches should enter the field. We can do but little and numerical growth is slow, but it seems to be known that we are there. Our advice to our Italian ministers is to attack nobody, but to preach the plain gospel of our Lord in simple, persuasive language, understood by all the people.

We do not pose as "the one great American church." We are simply a militant body, trying to do our part in the battle for right.

[In a later utterance made in a Washington interview the Archbishop is quoted as saying that we had spent \$12,000,000 in Italy. The figures will greatly surprise our missionary board. We entered Italy in 1870. The Woman's Foreign Missionary Society included, the total appropriations are \$1,635,848. A \$12,000,000 score on \$1,635,848 shows good management.]







**TRAINMEN HEAR TAFT'S LABOR VIEWS**

**President Says He Believes in Unions, but Also is Right to Stay Out of Them.**

**VISITS BOYHOOD HAUNTS**

Hal. Town of Millbury Visits His Car While He Comes with Aunt—Leaves Worcester for Washington.

Worcester, Mass., April 3.—President Taft spent a busy Sunday to-day with Hal, John Della Torrey and the scenes of many boyhood reminiscences at Millbury and an address here this afternoon before the joint meeting of the Brotherhood of Train Service and employees of nearby general railways employees.

The President declared that he believed in labor organizations but that he believed also in the right of every man to labor as he pleased, to earn the wages that he would and to work for his own benefit and the benefit of his family.

"I believe in the right of every man to labor as he pleased, to earn the wages that he would and to work for his own benefit and the benefit of his family," he said.

MAO MULLAH KILLS 800. Tribesmen Slaughtered, Towns Razed, and Vast Areas Laid Waste.

ADEN, Arabia, April 3.—Mao Mullah, the so-called "Mad Mullah," against the Sultanate under British protection, has been slaughtering vast areas of land and towns since he landed in the Red Sea, and the expectation is that District Attorney Williams will receive many affidavits in a few days from the tribesmen who are being paid off by the British government for the damage they have done.

KEEP THE CAQUILL. Wallack Brothers Say That Proposed Owners Had Not Yet Qualified.

It was learned yesterday that the Hotel Cadillac in Times Square is not to be sold to the proposed owners, the Wallack brothers.

HER HAT TOO BIG FOR A CAR. Young Woman Had to Remove the Crown While Other Women Smiled.

A young woman wearing a gorgeous black hat trimmed with white feathers was seen in a motor car yesterday.

URBAN TOWN TURNS ON STRIKERS. Bohannon Council Resents Proposed Boycott of Bus Work.

SOUTH BRITAIN, Penn., April 3.—Carrying on the action taken last night, the business and professional interests of the town closed to-day, by a vote of 10 to 2, refused the striking employes at the Bohannon School Building for holding meetings.

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**SEKS CHILD SAVER. McLean Would Thank Man Who Heroically Rescued His Babes.**

The father could not tell whether the jump was successful. Those on the roof of the house saw the rescuer get the two children clear of the car and jump on their feet, and then the car disappeared into a girding How and left to the street.

MANY WARRANTS EXPECTED. Policemen in Plain Clothes Sent Broadside to Repeat Excess Violations Under the Terms of Gaylor's Letter.

Mayor Gaylor's plan to enforce the law was not a success.

UNABLE TO CONTROL IT. Alaskan, Disabled by Collision with Factory, Swung Off to Sea—Two Overpowered as He Drops.

STETTIN, Germany, April 3.—The German balloon "Jensen," which made an ascension here the afternoon, met with a series of accidents which ended in a disaster in the Baltic Sea, in which three men lost their lives.

ROOSEVELT REFUSES TO VISIT POPE. Declares Restrictions Imposed on His Freedom of Conduct Make Audience Impossible.

VATICAN NAMED CONDITIONS. Stipulated that He Should Do Nothing Such as Caused the Fairbanks Incident.

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**SALON MEN OPEN ON FALSE SECURITY. Seeming Apathy of the Police Leads Them to Show Little Regard for the Law.**

THE ANNUAL SPRING NUMBER OF THE New York Times Review of Books will be issued with the Times on Sunday next.

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SAYS \$5,000 WAS SPENT IN 1909 TO KILL GRADY BILL

Sheldon's Bill for "Legal Services" Presented Soon After Measure Introduced by New York Senator Was Defeated, Says Mr. Correa.

At Insurance Lobby Probe Insurance Official Swears He Doesn't Know Who Got Cash.

BUCKLEY INTRODUCED CASE TO GRADY, IS TESTIMONY

"Thank God, My Company Never Paid Buckley a Dollar," Witness Declares.

MEAGRE RECORD OF MEASURE "Anti-Compact" Bill Introduced, but Little of Its History Known After That.

That so "anti-compact" bill, introduced at Albany by Senator Grady in 1908, was never heard of after its introduction and that, a few months later, the Board of Fire Underwriters received a bill from the late Mr. G. P. Sheldon, then chairman of its Law and Legislation Committee, for \$5,000 which was paid, wife testified today's probe by the State Insurance Department into the fire insurance companies lobby.

Mr. H. A. Correa, vice president of the Home Fire Insurance Company, was witness who said that he recalled that he did not know Mr. Sheldon did with the \$5,000. The bill, Mr. Correa said, was for "coupled and local services and reporting progress of bills in the Legislature."

"My company never paid Mr. Buckley a dollar, thank God," declared Correa. Mr. H. A. Correa, vice president of the Home Fire Insurance Company, was called as a witness today by the Board of Fire Underwriters of New York. He is a member of the New York Board of Fire Underwriters in 1909 and vice chairman of its Law and Legislation Committee.

The witness was shown a bill introduced in the Legislature in 1908, which was known as the "anti-compact" bill, introduced by Senator Grady in 1908. Mr. Correa said that he recalled that he did not know Mr. Sheldon did with the \$5,000.

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FOUGHT GALE IN LEAKING SHIP NINETEEN DAYS. Nineteen days and nights fighting continuous storms in a leaking lumber hooker was a tale told today by Captain R. P. Quillan and his crew of five of the American schooner Edgar C. Ross. The captain and his crew were brought here on the steamer Verdi from Buenos Ayres, where they were taken after being picked off the Ross.

FOUR MORE SURRENDER IN "BUCKETING" RAIDS. Baltimore, Monday.—Four more alleged bucketing operators, under indictment by the Grand Jury at Washington, surrendered themselves to the federal authorities here today. They are Edward Altemus, Robert Hall, Oscar J. Rappell and Samuel Raymond. All are indicted for doing business in Jersey City as Standard Stocks and Grain Dealers.

JAMESTOWN RESULTS. First.—Hyperion 11, 2-9, 1-10, out; Havre, 12-1, 3-2, out; Spar, 10-1, B-5, 3-5. McAndrews and Billie Hibbs also ran. Second.—W. I. Hinch, 4-5, out; Eminaola, 7-1, B-5, 3-5; Detroit, 2-1, 1-2, out. Time, 1:16 1-5. No scratches.

"BUGHER HAS SMALL MIND AND BODY"

Commissioner So Characterizes His First Assistant After Latter Is Ousted From Room.

OFFICE IS GIVEN OVER TO DEPARTMENT SECRETARY

"If He Wants Better Quarters Let Him Look," Mr. Baker's Assertion.

"Small, mentally as well as physically," was the manner in which Police Commissioner Baker characterized his assistant, First Deputy Commissioner, Mr. Bugher, today in explaining why he had him dismissed from his spacious room on the Centre street side of the new Police Headquarters Building and assigned to a "cubbyhole" room in another part of the structure. Mr. Baker has given the room formerly occupied by Mr. Bugher to the department secretary, Thomas Carroll.

The new room given the First Deputy Commissioner is so small that he will be cramped even to have his secretary come in to take notes from him. There has been an open breach between the head of the department and his assistant for some time.

When Commissioner Baker was asked later why he had dismissed Deputy Bugher, he said: "He has not been dismissed. I have no many callers that they have to put them, and I thought I might as well have Carroll in the room. If Bugher wants better equipment let him look about the building for something else. It is up to him to find a room for himself. He has no many callers that they have to put them, and I thought I might as well have Carroll in the room. If Bugher wants better equipment let him look about the building for something else. It is up to him to find a room for himself."

"Both" the Commissioner finally shouted, as his face flushed with anger.

GAS KILLS AGED WOMAN.

Eighty-five-year-old woman died in bed here today. She was found by her daughter in a room at the Hotel Hamilton, where she had been staying for some time.

Principals in Notable Vatican Incident and Some of the Pope's Strong Defenders



"Methodists at Rome in War Against Pope" Mgr. Falconio

Apostolic Delegate Says Refusal to Receive Mr. Roosevelt Was Not Matter of Religion, but Desire to Avert Insult, and Cites Observance by Kaiser and Papal Etiquette.

Cardinal Merry del Val Tells of the Negotiations

Told Mr. O'Loughlin, Representing Erstwhile President, Pontiff Could Not Receive Man Who Might Insult Him on Same Day by Visit to Methodists.

SAYS JEFFRIES WILL WIN IN TEN ROUNDS

"Sam" Berger Makes Optimistic Statement While He and Pugilist Are En Route to Training Camp at Santa Cruz.

FLAG NOW FLOATS OVER BATTLE SHIP DELAWARE

Latest Dreadnought Placed in Commission Will Undergo Attention Before Receiving Sea Trials.

SCORE DROWN AS BRITISH SHIP IS SUNK BY STEAMER

Captain of the "St. Thomas," His Mate, Their Wives and Fifteen of Crew Perish Off Land's End.

EQUADOREAN MOBS DRAG PERU'S COLORS IN OUST

Demanded War, They Violent Legation and Consulate, Assault Peruvian and Destroy \$250,000 of Property.

HENRY WHITE & CO. LONDON

RED HEART RUM Old and Matured It is Pure and Wholesome

METHODISTS ARE BLAMED IN THE VATICAN REBUFF

Storm of Censure and Criticism Levelled at Them by Prelates and People.

"WAR ON POPE," SAYS PAULIST, AS MGR. FALCONIO DECLARES PIUS X. IS NOT TO BE BLAMED IN CASE

Cardinal Merry del Val Gives Complete History of Negotiations That Led to Complications That Have Aroused Country Wide Storm from Religions.

PROTESTANTS DEFEND MR. ROOSEVELT.

Apostolic Delegate Blames Conditions in Rome, as Attention Is Called to Observance by Kaiser and His Chancellor at Recent Visits to Papal Etiquette.

While Mr. Theodore Roosevelt, erstwhile President of the United States, was still visiting King Victor Emmanuel, at the Quirinal to-day, the matter of his lost audience with Pope Pius X at the Vatican was causing a veritable storm of religious discussion, criticism, praise and censure, evoked by the complications, to sweep over the country.

From every authoritative Catholic source comes denunciation of the Methodists in Rome and defense of the Holy Father's action. Widespread praise is also being accorded Mr. Roosevelt, while the Methodists' cause is being zealously defended by press, from pulpits and laymen.

Archbishop Ireland and Mgr. Falconio, Apostolic Delegate to the United States, both condemn in warm terms the conduct of the Methodists in Rome. Mgr. Falconio declares they are against the Pope and Catholicism.

Cardinal Merry del Val, credited with responsibility for the Vatican's stand, in stating the Papal attitude declares the Pontiff acted as he did to prevent insult.

The representative of the Paulist Fathers, the liberal element among the Catholics, calls attention to observance by both the Kaiser and his Chancellor of Papal etiquette in recent visits.

While Methodists, Baptists and Episcopalians all over the country are indorsing Mr. Roosevelt's action, the Rev. R. S. MacArthur, of this city, declares that Mr. Roosevelt has made himself immortal by his stand.

CHURCH CONFERENCE PRAISES ROOSEVELT

BALTIMORE, Monday.—The annual conference of the Methodist Episcopal Church in session here today unanimously adopted resolutions commending Mr. Theodore Roosevelt for the stand he took respecting the cancellation of his proposed visit to the Pope, coupled with an endorsement of Mr. Charles W. Fairbanks, whom the Pope declined to receive because of his refusal to cancel an engagement to speak at the American Methodist Church in Rome. The resolution followed:

"Resolved, That the Baltimore annual conference of the Methodist Episcopal Church records its high appreciation of the action of Mr. Theodore Roosevelt, formerly President of the United States, and of Mr. Charles W. Fairbanks, formerly Vice President of the United States, in declining presentation to the Pope of Rome in the terms assigned by him.

"We view these declarations as truly American in spirit, manly and dignified in character and illustrative of the broad and fraternal Christianity which honors them as our countrymen.

"We believe their action meets the approval of the great body of American citizens of all creeds and churches and parties."

CONNOISSEURS have long recognized that certain "vintages" of wine (wines from the grape yields of certain seasons) possess more fragrance, bouquet, and are smoother than others.

THE SAME IS TRUE OF TURKISH TOBACCO.

The selection of the tobacco from the yield of certain seasons, the "vintage" of the tobacco—we have used the word appropriately to characterize it—should be a first principle in the manufacture of the highest type of cigarette. It is the basic principle in the manufacture of

Advertisement for MARQUISE CIGARETTES of a "vintage" featuring a crown logo and descriptive text about the quality of the tobacco.

MR. ROOSEVELT'S POLITICAL COURAGE WITH THE BODIES SHAGGLED

Erstwhile President of the United States Refused to Accept Conditions—Act Only Possible One for American.—He Says

That. All religious persons merit that belief is concerned, I believe that all same esteem. The important thing is to honest people will always on good be honest and sincere. So far as the form...

King and Mr. Roosevelt Have a Long Talk in Private

Rome, Monday.—King Victor Emmanuel received Mr. Roosevelt at the Quirinal today. The occasion afforded opportunity for another exhibition of the admiration of the public for the former President and the popular interest in his every movement.

SAY ROOSEVELT HAS BECOME IMMORTAL

The Rev. Robert S. MacArthur, pastor of Calvary Baptist Church, commenting upon the visit of Mr. Roosevelt to the Vatican in Rome, said: "Theodore Roosevelt in regard to his proposed visit to the Vatican in Rome, said: 'I am not going to refuse to resist myself, at the dictation of the Pope, from the exercise of his rights as an American. Mr. Roosevelt has made himself immortal. He has justified all the highest hopes of his truest American friends. He has honored America, liberty and manliness throughout the entire world.'"

DAULIST ACCEPTS ROOSEVELT'S VIEW

It was announced by Monsignor Lavella, pastor of the Cathedral, that Archbishop Farley, head of the Roman Catholic Archdiocese of New York, has accepted the view of Mr. Roosevelt regarding his proposed visit to the Vatican in Rome.

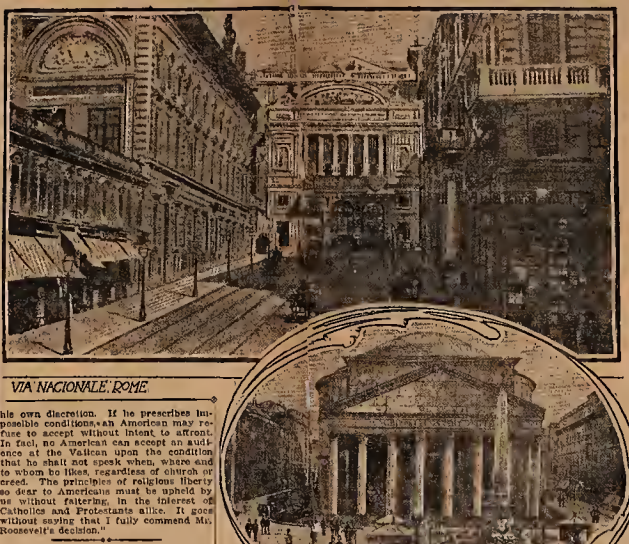
METHODISTS INDORSE ROOSEVELT'S ACTION

BIRMINGHAM, N. Y., Monday.—Former President Roosevelt's action in declining to meet the Pope under any restrictions resolved the approval of today the annual conference of the Methodist Episcopal Church in the city of New York.

MR. ROOSEVELT RIGHT, SAYS MR. FAIRBANKS

INDIANAPOLIS, Ind., Monday.—Mr. Charles W. Fairbanks, formerly Vice President of the United States, has expressed his opinion in an expression of his views of former President Roosevelt cancelling his appointment with the Pope, said:

UNIQUE TEMPLE ERECTED BY AGRIPPA, VISITED BY MR. ROOSEVELT IN ROME



ARCHBISHOP IRELAND BLAMES METHODISTS

Sr. Peter, Minn., Monday.—Archbishop Ireland, after reading the report from Rome concerning the Roosevelt-Vatican incident, gave out the following statement: "Before passing judgment on the Roosevelt incident in Rome one should be thoroughly conversant with all attending circumstances, more so, indeed, than the perusal of the quickly prepared despatches appearing in the morning papers permits."

Roman Press Lays Blame on the Pope's Entourage

The Messagero Says It Was Blunder to Ask Certificate of Acceptability from Mr. Roosevelt.—"New Proof of Impertinent Transgression of Cardinal Merry Del Val"

SUPREME COURT FAILS TO GIVE TRUST DECISIONS

Expected Findings on Oil, Tobacco and Corporation Tax Cases Not Announced.

MISS SUE McALLA VICTIM OF \$10,000 GEM ROBBERY

PHILADELPHIA, Monday.—Disciplined burglar yesterday afternoon robbed the residence of Miss Sue McAlla, in Germantown, of jewelry, tapestry and rare books valued at \$10,000, which she owned and most of her services were at the Atlantic City.

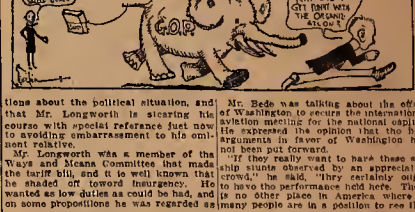
AGED CHARLES SWEET KILLS SELF BY INHALING GAS

OSWEGO, N. Y., Monday.—Mr. Charles Sweet, one of the oldest residents of this place and father of Dr. C. C. Sweet, ended his life early today at his own home by inhaling gas in a bath.

Advertisement for 'All in One Teaspoon' tea, featuring a large illustration of a teacup and saucer. Text: 'There are a good many teaspoonsful in a package of this tea; and from every teaspoonful you can make two good, full, satisfying cups of tea.' Includes 'Ceylon Tea' and 'Ceylon Tea' text.

SIDELIGHTS ALONG WASHINGTON BYWAYS

Special to The Evening Telegram. (Continued from Page 1.) Mr. Roosevelt has had a new degree conferred upon him. He has for some time been an A. B. and an M. C. but now they have a new one. It is to become Mr. Nicholas Longworth, C. D., which, being translated, means chief barometer.



highly recruited. He was even left out of certain conferences of the republican majority of the committee on the ground that he was too free minded. That was the first phase. The second was that the republican committee was being formed by the State delegations. The Ohio delegation wanted to put Longworth in, but they had to be satisfied with him, but he would prefer not to serve.

The Coward Shoe

Carried Forty Miles With Original Limbs, Two Down and One Deal Kills Third.

ST. LOUIS, Monday.—Herr Semmelhardt, a prominent banker of this city, who is the only survivor of the Israelite of the balloon fiasco, in which he was the only one to survive, has been seen today suffering from injuries and shock, to-day gave a graphic account of the horrors endured in the total air balloon.

MRS. KELLER IS FREED ON CHARGE OF KILLING FOUR GIRLS LEAP FROM WINDOWS AFTER CRASH AT FIRE

CASSIOWAY, Mass., Monday.—At the hour fixed for the beginning of her trial today, Mrs. Mary Kellner, charged with the murder of four members of her family was freed on charge of killing four girls who leaped from the windows of a burning house.

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VOL. XXIII. — NO. 27

Boston, 10 Tremont Street,  
Boston, Mass.

BOSTON, MASS., SATURDAY, APRIL 30, 1910

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## ANOTHER SUPPLY

*The Essays for which Miss Helen Gould gave the large prizes, on the subject, "Roman Catholic and Protestant Bibles Compared," have been printed in attractive book form, in paper covers. For sale at "The Citizen" office. Price, 50 cents.*

## A Deserved Rebuke

"The Bible Club" of Boston—made up of Protestant ministers of all denominations—invited the papal archbishop to give them a talk on "Miracles." O'Connell sent one of his priests, who made one of the flattest addresses ever heard; but the Protestant minister who introduced him referred to O'Connell as "his grace" no less than five times in about three minutes. The thing was a disgraceful farce.

On Friday last the following letter appeared in the Boston Herald, written with the keenest irony as a rebuke to the foolish Protestant clergy:

### Catholics and Protestants Allies.

To the Editor of the Herald:  
There are some "miracles of the times" in the non-Catholic world which are most interesting and instructive. After the recent regrettable incident in Rome, we can but rejoice in what is happening here in Boston. The public meeting of the Bible club in the Tremont Temple, on Monday, at which Archbishop O'Connell's paper on "Miracles" was read is significant in many ways. It shows in the first place that these leaders of the non-Catholic churches are not in sympathy with the proselytizing efforts of the Methodist church in Rome, otherwise they would not request the great leader of the Catholic church in this city to speak to them. It is a clear and convincing way showing that they regard the Catholic church as the bulwark of the faith.

It is instructive too, because it shows that the attitude of the Catholic church and of the archbishop toward public meetings where the non-Catholic clergy are on the platform has been wrongly construed. There is no objection to "miracles" where the Catholic priest is recognized as the sole person as having the right to instruct the people and the Protestant clergy. I dare say that the archbishop would prepare other papers to be read at meetings of persons who desire to be instructed in the things of the holy faith. Indeed the most suggestive feature of Monday's meeting is the implied confession that it is the Catholic church that is alone able to be the teacher of erring man in this perplexing age. Only the Catholic theory of miracle as the continuing evidence of the power of the Lord in the church is tenable. The Protestant theory of miracles which limits them to the history of the revelation in the Bible is clearly inadequate. It must be abandoned for the only true theory, and with the recognition of the church's theory of miracle, these men of the non-Catholic churches will have to go further and confess the legitimacy of all her claims. If the church can teach them the truth on "miracles" so also can she teach them the whole truth on the Christian religion. And it has the same instruction for them on "Socialism," which, to judge from the review on this social and economic heresy, the president of the Bible club, Dr. Gifford, sorely needs. It would be well for him therefore to sit at the feet of the archbishop for instruction on social matters. Also, indeed there is no stopping place for these men of the non-Catholic churches short of the Catholic church. Some of these men are nearer to the church than others, but all must find their way into her fold before they can find peace of mind and the safety of their souls.

Yours Respectfully,  
A BELIEVER.

## Pepton Pills

Pepton Pills  
strengthen the stomach, aid digestion, and provide relief, mental, physical, and moral. They are chemically prepared, acceptable to the stomach, and easily assimilated. They are especially beneficial for anemic, pale, nervous and depressive men, women and children, and all others suffering from the effects of the attention life of today. Sold by Dr. J. C. Lloyd, Lowell, Mass.

Made by H. H. Lloyd, Lowell, Mass.

## What We Have to Face

Rome's greatest battle for supremacy in the United States is to be fought in 1912. It will be a supreme effort with her. She will not put up a Romanist candidate, but will seek to win through a bargain with the candidate of one of the leading parties—Roosevelt, without doubt. The Democrats will throw a very large vote, if they select a good candidate. The Prohibitionists and Socialists will be no stronger than in the past.

HERE IS A FACT TO BE CONSIDERED:

In A. P. A. days, fully a million and a half Republican voters were in active sympathy with that order. In addition to these, there were the intelligent Democrats of the South, and the Prohibitionists of the whole land—these were also nearly unanimous in favor of the work. Now to-day the feeling along this line is much stronger, and there is much more political independence among voters.

Enough men could be got together from the old parties to carry the country overwhelmingly for American principles. In 1908 we carried on a small campaign on patriotic lines, and were surprised at the vast number of inquiries for a "new party"—an "American Party." Should the right men be found for leadership, and should the old parties put up objectionable men, we should be ready to launch our AMERICAN PARTY movement.

WHAT DO OUR READERS SAY?

The patriotic movement is compelled to face certain adverse circumstances which—in the interest of truth and godliness—it should not be compelled to face. It should be enabled to say of each and every Protestant minister in our land—"He is our friend; he is a leader in this movement; we can depend upon him under all circumstances."

This is what should be, but this is what is not.

We have more than one hundred and forty thousand Protestant ministers in the United States—that is, Protestants in name; but it is almost too bad to believe that seventy-five percent of these have never recognized, in any public utterance, the great principle which gave to Protestantism its name—the antagonism between Christianity and popery. These ministers occupy pulpits year after year, allowing their people to live in ignorance and in error, leaving them to get their only education in Protestantism from a public press which is wholly subservient to Romanism. Their moral sense in this matter appears to be completely paralyzed.

And yet, as a general thing, it is not paralysis which makes them dumb: it is wilful suppression of the truth for selfish reasons, or for monetary considerations. They do not tell the truth about popery simply because—"IT DOESN'T PAY" they would lose something by it. They would lose—or might lose—the chance for preferment—a bigger church; they might lose social prestige in the community; they might lose the favor of "a leading man in our church;" they might lose the good will of the papal priest in the community; they might lose the reputation of being "liberal" and "a good fellow;" they might lose some of the ease which they now have.

A new minister comes to town—a "good fellow" but a weak character. One of the first men to make his acquaintance is the Roman priest, who greets him cordially, says a few patronizing words, and from this time the minister's mouth is hermetically sealed on the subject of popery, for "is not Father O'Dash my friend?" We have been told of one locality within five miles of Boston, in which lives a prominent and active Romanist cleric, who sends flowers repeatedly as gifts to all the Protestant clergy. The result is that not one of these ministers ever mentions popery in his pulpit.

We know of one very big church in Boston which has been twice burned by incendiary fires, and now the deacons strongly object to any anti-Romanist talk, and the ministers obey the deacons.

Over and over again we have been told of ministers who do not dare to open their lips on popery, for fear of offending their leading men—who are in politics or business, and fear that they would lose votes or trade.

There is a perfect craze among ministers to have the reputation of being "good fellows," and "broad-minded." So these never mention popery, except with praise.

These foolish preachers fail to consider that they are driving away from the churches scores of good people who desire the whole truth, besides which the preacher sinks inevitably in the regard in which he should be held by all truly good people.

The remedy lies largely with the patriotic people who attend the Protestant churches. If the preachers prefer to be followers rather than leaders; if they prefer to be driven rather than to lead their people, then let the patriotic people do some of the driving. Let them go to these preachers and ask them why they avoid mentioning the evils of popery. If a foolish or evasive answer is given, then tell the preachers that the *whole* truth is expected from them, and tell them also that there are others in their churches besides politicians and "leading men," and these "others" demand a word occasionally on the line of Protestantism and American patriotism.

The wise preacher knows that it pays to be true—pays not always in dollars and cents, but in higher values. To illustrate: There was in Boston some forty years ago, but one preacher who necessarily antagonized popery. That preacher was Justin D. Fulton, pastor of Tremont Temple. The majority of the other Protestant preachers stood off and criticized Dr. Fulton, and simply tried—as they expressed it—to "win Romanists with a loving presentation of the gospel."

What was the result?—Not a single Romanist went near these other Protestant churches, while they flocked to hear Fulton, and there was hardly a single occasion when he received members into his church, when there were not ex-Romanists among them. And Fulton built up the biggest church in Boston. To this day Tremont

Temple has the reputation, among Romanists of being the "Fulton church,"—and it is the only Protestant church attended by Romanists to any considerable number. Scores of its members are ex-Romanists.

IT PAYS TO BE TRUE! Tell your preacher so, and ask him what he is doing to show up the evils of popery.

## What is the League Doing?

For more than six months the Protestant Educational League has been actively at work,—not publicly to any considerable extent, but aggressively in all parts of the land. But during the past month it has begun its public work. In that time addresses have been given in Everett, in the church of which Rev. Mr. Brown is pastor; in Haverhill, in the church of which Rev. Mr. Sherman is pastor; briefly before the regular Monday convention of the Baptist preachers in Boston, and at some length before the Gordon Training School of Boston. And on Monday of this week, the entire time of the Baptist Preachers' Convention was given to an address on the work of the League. All these addresses were given by the field agent of the P. E. L.

Now that the work is well started, other churches and halls will be opened to this—one of the most important movements ever undertaken in this country.

On another page we refer more at length to recent addresses.

## Another Pernicious Bill

That dangerous organization, the Knights of Columbus, one of Rome's favorite secret societies, has just introduced into the Ohio Legislature a bill asking for public money for a papal institution—St. Anthony's Orphanage—on the plea that it cares for orphans. If the plea is granted, two hundred other charitable organizations in Ohio—Methodist, Baptist, etc., etc.—can ask for public money.

Ohio readers of The Citizen should warn their representatives about this bill.

## Popery and Socialism

One of the most important of the public acts of Rome's new archbishop (O'Connell) in Boston, is his openly aggressive war upon the Socialists. He has sent out general instructions to make a fight "all along the line" upon Socialism, and every Sunday there are meetings of priests and people to combat this avowed enemy.

The charges made by the archbishop and his priests, is that Socialism is "godless," "lawless," and opposed to the principles of "the true church."

This is precisely the indictment which Rome brings against the Methodists in Rome, and which she brings in fact, against all Protestant religion. The Protestant who approves of O'Connell's war on Socialism, should think a little more deeply. This is not a righteous warfare; for the underlying motive is wholly selfish and sectarian. It is not a warfare in the interest of true righteousness, of civic well-being, of better homes, or of common humanity, but simply, of, for, and by "the church."

Pope Leo, when alive, made repeated attacks upon Socialism. Pope Pius follows his example.

What is the basis of Rome's enmity?

It is this: Rome maintains the superiority of class over class—of Pope over bishop, of bishop over priest, of priest over people. Socialism is a leveler—contending that one man is as good as another.

Rome builds enormous and extravagant churches out of the scant earnings of the common people—taxing them until she draws blood. Her priests live in luxury, her bishops and cardinals in palaces, her pope like a king. Socialism would destroy all this.

Rome teaches that the priests are to do all the thinking for the people. Socialism teaches that the people are to do their own thinking. But just as surely as this latter condition exists, Rome is doomed.

Hence the war.

The Citizen is of the opinion that Archbishop O'Connell has begun a losing battle—HE IS DOOMED TO DEFEAT!

We frequently meet Roman Catholics who are Socialists, and we find that their church is losing its authority over great numbers of people,—even Irish Romanists, the most loyal of all to their religion, are breaking away.

There are fool Socialists and wise Socialists, bad Socialists and good Socialists, Socialists who ought to be in prison and Socialists who are a benefit to society, just as there is the same distinction among Republicans and Democrats. Just so sure as Socialism and anarchism become to any extent identical, or the Socialistic corps becomes worm-eaten with Anarchists, it will die, and it will deserve to die. It is the sentiment and the work of these Anarchists which up to this time has retarded the growth of Socialism vastly more than has unbridled monopoly and oppression or any of the other recognized enemies of the movement. It is the extreme radicalism of a few Anarchists in the Socialist body which has kept tens of thousands of good men from enlisting.

But good men everywhere recognize the fact that there is a deep sub-strata of truth under Socialism. That the huge combines of millionaires have our country by the throat, forcing up the price of living out of all proportion to the living wage, no one will deny; and the worst feature of the infamy is that these lawless combines own Congress and our State Legislatures, and openly buy votes as they need them. It is now largely a question of dollars [CONCLUDED ON PAGE 7]

## ROYAL

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George H. Waterman, Treasurer.  
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Marconi, Telegraph, and Cable address,  
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Rastores  
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Paint  
For removing Tea, Pitch, Varnish, Axle  
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ties from the hands it is unparalleled,  
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As an evidence of the manner in  
which Romanists stand by each other  
to the exclusion of all others, a re-  
cent appointment is quoted—that of  
Jerry McCarthy (a Republican), by  
Mayor Fitzgerald (a Democrat) to be  
fire commissioner.

Thoughts on Popery. By Nevins. 25  
cents.



For the Presbyterian Standard.

**WANTED—JUST ONE MAN!**

By Rev. Dr. Thomas W. Lingle.

A woman will do quite as well. The last man in North Carolina of Presbyterian connection who ever endowed a chair in Davidson or any other college was Maxwell Chambers, Esq., of Salisbury who died in 1855. More than half a century has elapsed and the name of Maxwell Chambers continues to stand alone. It should not be so any longer. We probably have fifty Presbyterian men and women in North Carolina to-day who are wealthier than Maxwell Chambers ever was. We have a number who have passed the million mark. But a person does not have to be a millionaire in order to endow a chair in Davidson College. A person worth a quarter of a million can do it just as well. Some man or woman has at this moment the most wonderful opportunity of a generation. Davidson College, owned and controlled by the presbyteries, now surpasses in number of college students, in number of ministerial students, in service it is rendering the cause of education and religion, all other Presbyterian colleges for men in America. It is in dire need of a larger teaching force. A half dozen new professors are desperately needed at once, and even then this teaching force will be relatively smaller than that of any other leading college that we know of. An endowment fund of \$250,000 is now being raised, the income from which will be used in part to increase the teaching force. The time for finishing the task is June 1st. It must all be raised by that time or all will be lost. The man or woman who will endow a professorship in the college and do it now will make the securing of this quarter of a million an absolute certainty. The sum of \$33,000 will endow, say, "The Professorship of History and Social Science" (or any other except the Chambers Professorship of Chemistry), the name of the donor to fill in the blank space in the catalogue always hereafter. The donor can do this without withdrawing a dollar from his business. He can simply transfer one-fourth this amount each year for four years to the trustees in the form of stock or shares without any withdrawal of funds from an important business enterprise.

We occasionally hear of some one of Presbyterian connection who has accumulated surplus enough during a period of five or eight years to enable him to enlarge his business or launch out upon a new enterprise to the extent of twenty, thirty, or fifty thousand dollars—persons who already have a competence for their families for their natural life time. Why not do something original instead of following the beaten path of custom? The man or woman who will endow a chair in Davidson College at this time is greatly needed as an example to men and women of all classes in North Carolina. That person will stimulate a greater interest in education, Christian and otherwise, throughout the state. That person will merit the gratitude of the whole Southern Presbyterian church and of the entire state of North Carolina, irrespective of church affiliation. We are expecting a great commencement with large crowds this year. We would like the privilege of announcing before this large audience from all over the South as the culmination of the exercises the name of the first Presbyterian of this generation to endow a chair in any college in North Carolina. Why not at least one person who has been prospered in business or who has inherited means recognize his obligation to society, to his fellow-men and to his church in this form?

**UNTO THE LEAST OF THESE.**

Cast thy bread upon the waters,  
It will not be in vain;  
For the bread you cast to others  
Will come back to you again.  
"E'en as much as ye have done it,"  
Christ, the Son of Man hath said,  
"To one the least of these, my brethren,  
I, myself, am fed."  
Tho' earthly friends may all forsake thee,  
Tho' thy life be one of pain,  
Await thy "Well done, faithful servant!"  
Thou hast not worked in vain.

—The Watchman.

For the Presbyterian Standard.

**ROOSEVELT AND THE VATICAN.**

By Juan Ortiz Gonzalez, formerly a Spanish Friar, now a Convert to Protestantism.

Mr. Roosevelt's account of his affair with the Vatican is a sober and manly vindication of his own conduct, but as yet no one seems to me to have offered a reasonable explanation of the action of the Vatican Secretary on that occasion.

I cannot believe, as many insist, that it was simply a blunder on his part, a purposeless exhibition of Catholic bigotry and intolerance. I cannot see how it is possible that a diplomat like Merry Del Val, so cautious, so tactful, so sagacious, skilled in the arts of diplomacy and finesse as taught in the schools of the Jesuits and practised by the shrewdest politicians of Europe, could be so stupid as to risk the social and political influence of Catholics in America for a mere matter of etiquette or punctilio of Papal dignity.

For years I had the opportunity of studying intimately the inner plans and methods of the Vatican, and I think I do not speak irresponsibly when I suggest that the incident may have a far reaching political significance, and cannot be explained without reference to conditions in America.

Are there any facts which give color to this interpretation? I think there are.

It is very evident, for instance, that Mr. Roosevelt is by no means a private personage. He is the unofficial representative of the whole American people: an acknowledged leader of American thought and politics; if, therefore, he could be induced to respect Catholic principles and conform to Vatican customs, it would give the Papacy in America a dignity and authority it has not previously been able to assume.

Moreover, Mr. Roosevelt is under substantial obligations to Catholics: He could scarcely have been elected without Catholic votes, and both he and Mr. Taft, by liberal treatment of Catholics, have brought them almost solely into the Republican party. It might naturally be supposed, therefore that Mr. Roosevelt, as the leader of that great party, would be still anxious to retain their favor for his party, and would submit to a measure of Papal dictation rather than openly offend them. And such submission would be sure to promote the ascendancy of Catholic influence in American politics.

At the same time, there is the best reason to believe that the Vatican is preparing to exert a larger influence in political affairs in America.

Last May the Roman Church here was changed from a missionary to a regular, canonical basis. Some uneasiness was felt over this fact at the time, and Cardinal Gibbons undertook to quiet the fears of his American friends. He explained that the change was only in name, and that the whole policy of the church would be exactly as before. Americans must learn, however, that the Cardinal's philosophy is one which justifies the mental reservation in dealing with troublesome facts, and in this case, as not infrequently, the facts are plainly at variance with his explanation.

Cardinal Gibbons knows, as well as I, that while the church is in the missionary stage, Catholics are forbidden to attempt to advance church interests by political methods, must proclaim separation of church and state and absolute religious freedom; and naturally so because they are then greatly in the minority. But, on the contrary, when the church becomes regular, Catholics being subject to canonical requirements, must seek by political methods, if needs be, to secure state recognition and protection of all claims of the Papacy; and every loyal Catholic is then bound by the very principles of his faith to obey the church, even in political matters, and to sacrifice civil duty and even patriotism when these conflict with the commands of his superiors; and failing to do this, whether bishop or layman, he is guilty of mortal sin. This statement, as Cardinal Gibbons must know, can be verified by reference to Bulls of the Popes and testimonies of the best authorities of the church today.

In all truth, therefore, it may be said that the Catholic Church in America now stands openly committed, in theory, to a policy of political interference. Then does not this

deliberate attempt to embarrass and humiliate Mr. Roosevelt at Rome indicate the readiness of the Vatican to put this theory into practice, and does it not sound the signal for action to Catholics in America? Does not the Pope thereby call upon his American subjects to abide by the principles of their church at all hazards?

There is no reason to believe that Catholics have so understood it, as evidenced by an interview of the Rev. Father Eugene Hannon, of Washington, D. C., reported in the Washington Post of April 6th, endorsing the action of the Vatican and denouncing Mr. Roosevelt in these significant terms: "Theodore Roosevelt, the politician, has met his Waterloo. . . . The Catholics of America have little use for a 'man on the fence,' and although he was the first Republican President who polled the great Catholic vote of America, he will find that he can expect little from the Catholics in the future."

And this utterance receives added weight when we read in the same paper that there were several Roman Catholic bishops in Washington at that time, also Cardinal Gibbons, the head of the American Church, and the immediate superior of this priest; and we must consider that a priest cannot speak for publication without the approval of his superior.

Clearly, therefore, the incident at Rome is to bear political fruit in America, whether it was so intended or not. And the fact most profoundly significant, is not that the church has determined to exert its influence in politics, but that it feels powerful enough to challenge the strongest prejudices of the American people and to threaten the most powerful leader of the nation.

Americans can never afford to practice intolerance or persecution, but surely they can find some safe method of resisting this Catholic, or rather Papal, aggression.

To close convents and churches and to exile friars and nuns, as France has done, or to burn convents and murder friars and nuns as in Spain, would be un-Christian and un-American. But to sit quietly by and allow Catholics to intimidate and censor in large measure the public press, and to make no protest while they instill their principles of government into the minds of the present and coming generation, is more iniquitous still.

It is treasonable in individuals and suicidal for the nation.

Several months ago when Ferrer was executed in Spain, the American press in denouncing Spanish bigotry and fanaticism, very correctly ascribed these errors to the system of education given there by friars and nuns. But no one ventured to call attention to the fact that America has today ten times as many convents as Spain, and fifty times as many schools, academies, and universities, conducted by friars, nuns and priests; and in these institutions millions of American children are now being taught doctrines so dangerous and pernicious, that they cannot be taught in Spain without arousing constant protest from the press. And this is but one instance of how blind Americans are to conditions in their very midst, and how greatly they have under-estimated the resources of the Catholics.

The problem is certainly a very serious one, but I do not think there is reason to fear the outcome. The great mass of native-born Catholics are still truly American in thought and feeling. And when the issue is put squarely before them, I do not doubt they will stand with the Protestants to defeat the plans of the Vatican, and to discountenance its pernicious interference in political affairs.

Mr. Roosevelt, with his keen vision, has seen the point at issue, and by his courageous bearing and regard for principle rather than expediency, has given a platform upon which all good Americans, Protestants and Catholics alike, may stand.

In religious matters it involves the broadest toleration without persecution or restriction of any religion or sect. In political affairs it advocates perfect freedom for every citizen to follow the dictates of his own reason and conscience, without dictation from any ecclesiastical superior. Above all, it urges upon all good citizens constant watchfulness against any and every influence that threatens to undermine these principles of tolerance and freedom, insisting that every instrument of popular education, the press, the pulpit, and the schools, be used to instruct the people about these facts and to fortify them against any invasion of their sacred rights.

### "BEFORE ME LIES AN UNKNOWN SEA."

Before me lies an unknown sea,  
The port I left behind;  
Strong waves are foaming at the prow  
The sail bends to the wind.

What is my quest? Why fare I forth?  
Not mine it is to say;  
He whom I serve has given command,  
I have hut to obey.

So to the over-guiding Will  
My own I gladly yield;  
And while my little craft outstays,  
I sail with orders sealed.

I may not read them if I would,  
I would not do if I might;  
Nor heed the duty less, but more,  
Whose chart is faith, not sight.

Some time, I know not when or how,  
All things will be revealed;  
And until then content am I  
To sail with orders sealed.

—Exchange.

### For the Presbyterian Standard. FROM HYDE COUNTY.

By Rev. G. W. Belk, Evangelist.

Dear Bro. Law: Just back from the great county of Hyde. Had a good meeting at Swan Quarter, the county seat. Received eight persons into the church on profession.

Hyde county has a population of 10,000, a dozen churches, and perhaps a membership of 1,500, maybe less.

The land is as level as the sea, and as fertile as the valley of the Nile. But for lack of extensive drainage, much of the richest land in the county is known as "swamp lands." This is the section of the State towards which all eyes have been turned, because of the steps being taken to drain the far-famed Mattamuskeet lake. The lake is an inland sea, about the size of the Sea of Galilee. It is about fifteen miles long, and seven broad, and only five or six feet deep. The lake was caused by fire. The land is so rich in vegetable matter that when very dry it will burn.

The Indians had a tradition that the fire burned in the Mattamuskeet lake for "thirteen moons." A fire broke out from a new ground while I was at Swan Quarter, and I saw the land on fire.

My visit to the lake was one of the crowning delights of my visit to Hyde county. The wind blew strong from the west, and the land was uncovered for half a mile. So we drove in till we came to the edge of the water. The bottom of the lake was firm, and as smooth as a floor. Fifty thousand square acres of the richest land in the whole county is here. And I saw some of the men who are making the survey looking to the draining of the lake.

To me it seems little less than a crime to mar the beauty of Mattamuskeet by turning its fertile bed into fields of waving corn. But such is the stupendous enterprise now on foot. And the utilitarian seems to be the man of the hour. Today there is not a foot of railroad, not a newspaper, nor a town of 1,000 population in the county. But Hyde will have its day, and that in the not distant future. Nature has done her best here. Now let man do his.

The people of Hyde county have been out of touch with the great, throbbing centres of commercial industry. But a railroad, encircling the whole Lake region, is only a little way off. The people down here are hospitable and kind, and they have plenty of hog and hominy, fish and oysters.

Rev. J. H. Jarvis is the Presbyterian Bishop of Hyde county. His work has been the planting of the blue banner of Presbyterianism in this section. The people love him, and he has made a profound impression upon the whole people.

The school at Swan Quarter, under the management of Miss Sue Daniel, marks a bright spot in our effective work for the uplift of this people. She needs a school house. She teaches in the church now. And also needs an assistant teacher. Cannot the great Synod furnish both, and thus help on the Lord's work?

Now is our time to plant our cause in this section. Things



INDIAN BLOOD IN THE SOUTH AMERICAN PEOPLES.

(FROM A CORRESPONDENT.)

It is a common misconception on the part of the English public that the race of the South American peoples is Spanish or Portuguese. It is not so—it is Indian; for it is only another misconception to suppose that the native races were wiped out of existence by the Conquistadores. But it will be said, even if the Indian blood be more abundant than the Spanish blood, yet the Indians are utterly degraded and abjectly inferior to the white race of the pure Indians; but it is also true that in more than one of the South American States the ruling caste is a mixture of white and Indian, with a preponderance of Indian blood.

We English people, being by nature a somewhat Philistine race, are apt to consider that in our treatment of the native races we have acted much more humanely than did the Spanish and Portuguese in South America; and, indeed, no such shocking cruelties have characterized English conduct towards the Indian peoples of North America as have disgraced the Latin races in the southern continent; but suppose we judge by the outcome; what then? The North American Indian is a doomed race. There has been no wholesale slaughter; there has been no extermination by forced labour in mines, by the whip and the torture of brutal slave-drivers; and yet the North American is rapidly becoming extinct. In South America hundreds of thousands of natives were slain by the cruel and unscrupulous conquistadores, with a race that was as whole as the ivory tower's aristocracy; instead, though far less in number than it was when the Spaniards first entered their marvellous conquest, it is probably more numerous to-day than at the time when the yoke of Spain was worn off a century ago. The reason is not far to seek; it is Latin white has not so much to do with the Indian as the Anglo-Saxon the idea of any such union is repugnant; and so the North American Indians have been compelled to marry creatures apart, inferior beings, outcasts. Forced to marry among those of their own race only, their diminished numbers have naturally led to a decrease in their numbers amongst the peoples of the various tribes, and the inevitable result is that they are dying out. In South America the case is very different; the white and the Indian have mixed with a fair amount of freedom, and the result has been not altogether harmful to either people. In fact, where the inter-mixture has been most common, a decidedly sturdy, vigorous race has evolved—a race destined perhaps to do great things.

SOUTH AMERICAN ETHNOLOGY.

One of the most interesting subjects for consideration in connexion with South America is the ethnology of the future. In Brazil it seems likely that a new race of mankind containing an admixture of European, Indian, and negro blood will come into being; on the Pacific Coast we have already a race compounded of Spanish and Indian; but there are also blacks there, and there are Mongolians, too; and all the races may be said to cohabit with one another to an extent unknown in North America, where the same elements exist but are kept apart by the force of public opinion. Besides the four pure races and the tolerably large number of persons in whom the blood of more than two races has mingled, there are half a dozen species of half-breeds in the result of a union of white and Indian; the maulatto is the outcome of a union of white and negro; the zambo is the progeny of negro and Indian; and the remaining three are the consequences of the union of Mongolian with white, with Indian, and with negro respectively. The Mongolian mixtures are not of much account; but they are on the increase owing to Chinese having been introduced into Peru as coolies on the emancipation of the negro slaves.

PROPORTIONS OF THE MIXED RACES.

It is interesting to consider the elements of population in the 14 political divisions of the continent. The population of Panama is mainly a mixture of white, black, and red, with about 10 per cent. pure negro and 1 per cent. Mongolian. Colombia has but few blacks, and is divided between whites, mestizos, and Indians, the mestizos being by far the most numerous, and 30 per cent. being a very liberal estimate for the whites. The population of Venezuela is divided between the same three constituents, the Indians numbering only some 10 or 15 per cent., and the whites being rather more numerous than in Colombia. In British Guiana and Surinam the majority of the population is black, but there are also large proportions of Caucasians and Mongolians, a small percentage of natives, and a considerable number (fully 10 per cent.) of metis and half-breeds. Cayenne is mostly Caucasian and mixed, with about 6 per cent. Indians. There are far more whites than blacks, and of mixed blood, but, as in other South American States, there are comparatively few that have no trace of Indian blood. Here, as in other cases, treating as pure white those whose admixture of Indian or negro blood is but slight, the Caucasian element cannot be put down at more than 40 per cent., the negro at 16 per cent., and the Indian at 8 or 10 per cent. This leaves more than 30 per cent. for mestizos, mulattoes, zambos, and metis generally. Indeed, the Brazilians is a certain admixture of blood as the Colombian and the Venezuelan, differing only in having a considerable admixture of negro blood. In some of the northern States the bulk of the population is Indian, while in Bahia and Rio de Janeiro negroes are more numerous than either whites or aborigines.

A FUTURE RACE.

The Paraguayan race is of mixed white, black, and red blood, the mixture of all three being more common than that of any two, and the pure breeds of any one race being only a small minority, the Indians (the most numerous of the three) totalling about 10 per cent.

Now fine a people for military purposes the blend of the three races has made must be obvious to any one who knows the story of the struggle of Paraguay in its great war with Brazil, Argentina, and the Banda Oriental. Better fighting material the world has scarcely seen in modern times. Argentina and Uruguay claim to be white, and are white to a much greater extent than the other South American countries by reason of the large inflow from Europe of recent years; but that a great deal of Indian blood has gone to the making of the people of the inland districts must be plain to the eye of any one who has travelled through them. In the eastern portion of Argentina the greater part of the population is compounded of other black, white, and red, or white and red alone.

TRANSANDINE POPULATION.

Crossing the Andes westward a region is reached where not only is the Indian more numerous than any other element of the population, but where the mestizo rules. Chile, though it has a large white population, is mainly mestizo, and it has in this grandwork of its population the best fighting material to be found in South America to-day. That it is not to be wondered at when one considers both the ancient soldierly qualities of the Spaniards and the noble fierceness of the Araucanian, who maintained his independence throughout a war with Spain that lasted close on three hundred years, and was never vanquished. Though the Indians of Chile are a vanishing race, as a separate entity, largely owing to the habits of intemperance they, in common with the Peruvian Indians, have acquired, they have flourishing descendants in the bulk of the people of Chile. Their national hero, who worked with the close of man of Spanish blood, but the Araucanian cacique Lautaro, the greatest military chieftain South America has produced, with the single exception of San Martin. A race that could bring forth military leaders of such natural genius as he and Pallemaqui and Lintar brings no disgrace to the Spanish blood it has mingled with to form the Chileño.

PERU AND ECUADOR.

In Peru and Ecuador the bulk of the population is not merely mestizo, but pure Indian, amounting to between 80 per cent. and 70 per cent. in each country, the mestizo population of Ecuador totalling another 25 per cent., and the white population some 7 per cent. In Peru there is a greater mixture owing to the introduction of negroes as slaves and of Chinese as coolies. Each of these number some 2 per cent. of the population, and the whites about 10 per cent. The remainder are mixed races of every conceivable shade. The Indians of Peru were never the fighters that the Araucanians were, with the wild love of liberty that led the warriors of that race to their greatest deeds; but they certainly produced men of military genius in the days before the Conquest, men who were not mere fighters, but who were organizers of victorious masses of strategy, and in a word, scientific soldiers of the modern type. Essentially, however, they were a peace-loving people; and so they have remained, patient, submissive as Chinese, docile, long-suffering as sheep. To remember their great and noble past, the governing instinct their rulers displayed, and their mighty civilization, and to see them now with their individuality crushed out as the result of their long years of slavery, and suffering a heavy death-rate, owing to acquired intemperance, to poverty, and to the insanitary conditions in which they live, is the saddest thing in South America. The ruling mestizo class does not treat them kindly and does little or nothing to improve their condition. Speaking Spanish, and having the grida and the customs of the Spaniard, they look down on their Indian relatives, who still speak the Quechua and Aymara tongues they spoke in their days of greatness and happiness. Yet surely the Peruvian mestizo has every bit as much reason to be proud of his Indian percentage as of his Spanish ancestors if the two races are to be judged by the splendour of their deeds and their relative standards of morality, humanity, and civilization in the days when each was at its greatest.

CONDITIONS IN BOLIVIA.

In the one remaining State, Bolivia, the Indians constitute about half the population, and the white about as much, the balance being (with the exception of a small number of negroes) mestizos, and differing from the mestizos of Peru in that more of them speak Aymara or Quechua than speak Spanish. Among the Indians the chief languages spoken are Quechua, Aymara, and Guarani, this last being the lingua franca of Paraguay and of a great part of Brazil and Argentina. Indeed, there is more than one of the South American countries whose Spanish, though the official language, is not the language of the bulk of the population; and there are places in the East where Guarani is actually displacing Spanish as the language even of the white residents. There is in truth much vitality in the three great Indian languages of the South American continent. It is Spanish adaptation of a Turco-Guarani dialect as there would also, given sound conditions, fair treatment, and an honest chance to come to the front, be found to be much vitality in the Indian races themselves.

New Minister for Bolivia.

Dr. Ismael Montes has arrived in London to take up the post of Minister for Bolivia to Great Britain and France. He was President of Bolivia from 1904 to 1908. The Presidential term is for four years, but the President-elect must at the end of 100 ten days before his term of office began. Dr. Montes continued in office for another year, until another successor could be elected.

Dr. Montes speaks most enthusiastically concerning the future of his country, which now enjoys tranquility, and friendly relations with all its neighbours. His mission is mainly to improve the industrial and commercial relations between his country and Europe, and to endeavour to induce workers to emigrate to Bolivia. His Government has under consideration plans to provide employment for suitable emigrants.

RAILWAY DEVELOPMENTS IN PERU.

In discussing the probable course of development of Peruvian railways it is necessary to pay particular attention to the physical characteristics of the Republic, which virtually dictate the form of railway enterprise. The great range of the Andes, which runs by lines parallel with the Pacific Coast, divides Peru into three longitudinal zones, the coast zone, the Sierra or Andean zone, and the Montaña or forest zone. It is this particular configuration which has marked out the course of railway development, the natural objective being to carry the rails from different parts on the Pacific Ocean through the mountain ranges and to link them up with the great Amazon waterways beyond the eastern boundary of Peru. There are few who fully realize the extent and importance of this great river to Peru, or who understand that in these waterways nature has practically endowed the Republic with a second coast line. These responsible for railway development, however, have turned their eyes steadfastly to the accomplishment of this great end with a view to the opening up of the immensely rich resources of the Montaña, where rubber is a conspicuous product.

With this object two important Transandine lines stretching from the Pacific coastwards have already been constructed, and a third is to be built. The first of these trunk roads is the Oroya or Central Railroad, which is remarkable for the great height, nearly 10,000ft., at which its lines pierce the Andes. The main line starts from the port of Callao and terminates at Oroya, a distance of 140 miles. From Oroya an extension northward to Cerro de Pasco, whence a further extension is contemplated. A branch has also been carried southward to Huancayo, and is now being extended to Ayacucho. This will no doubt eventually be continued to Cuzco, forming an important link in the great longitudinal system referred to below. Another extension will be effected with the Southern Railroad, the second trunk line of the Republic. This latter system has its Pacific terminus at the port of Mollendo, and divides at Julica, on the western bank of Lake Titicaca, into two branches, the one going south to Puno, whence it will ultimately be continued to La Paz, and the other north to the railway system, and the other northwards, the rails now reaching Cuzco, the total length of line constructed being over 300 miles. At the present time communication between the Peruvian and Bolivian railway systems is given by the steamer service on Lake Titicaca, which is distinguished as being the highest in the whole world, the surface of the vast lake being over 10,000ft. above the level of the Pacific Ocean.

PLANS OF FUTURE DEVELOPMENT.

The third trunk road, of which at present only the beginnings are in evidence, would start from the port of Pata in Northern Peru and run up the River Marañon, and place Pata in direct communication with the Amazon system at a point where navigation is maintained throughout the year. It is to the extension of these Transandine roads eastwards that those who are interested in making for important developments in the interior of the Republic, who in his work on Peru writes with special knowledge on this point, has made interesting suggestions with reference to contemplated extensions. It would seem that the obvious route for the northern Transandine line, whose once it has crossed the River Marañon, would be to split into two branches, one going north to the river mouth at Lima, and the other up with the Bolivian railway an important port on the Huallaga. At both of these river ports there is an unbroken navigable season, and the territory which these branch lines would open up is extensive as well as rich. The second Transandine railway, which would be a prolongation of the Central Railway from Callao, should, it is suggested, be prolonged to the port of Camacha, on the River Ucayali, and the scheme would be completed by the extension of the Cerro de Pasco line to Yurimagsha, opening up a new zone and giving direct communication between Lima and the northern line.

The Southern Railway now built to Cuzco could be usefully extended into the valuable rubber region of the plains of the Madre de Dios and the Lower Urubamba. The importance of extending this railway to this great rubber area is generally recognized, as this district is at the present time almost without communication with the Atlantic seaboard, and when opened up by rail would form an important source of trade for the port of Mollendo.

In addition to these three main lines of railway there are other smaller, and at present only local, lines, which run in the same direction from west to east, but which will no doubt ultimately be extended to the coast by means of short transverse lines. Up to the present time about 1,650 miles of railway have been built, and although these have been constructed to various gauges the prevailing gauge is that of 1.46 metres, to which all the important lines have been constructed.

PAN-AMERICAN RAILROAD.

In addition to the existing railways regard should be had to the great linking up process which would be carried out by the Pan-American Railway, which, being a longitudinal line, would effect a junction with each of the three great Transandine roads and unite them with each other in its course through the Andean Highlands. This great trunk line, after leaving Loja, in Ecuador, would continue its route via Juan Fernandez, Valparaiso, Valdivia, Groya, Huancayo, Ayacucho, Cuzco, Julica, and Puno, crossing into Bolivia near the eastern end of Lake Titicaca. The fact that the international Commission charged with the investigation of the subject has provisionally selected this route cannot be without its effect on the plans which are maturing in Peru itself as to the routes which new lines in extending the railway system should be given. It is evident that the building of this longitudinal road, will in a measure complete the railway system.

THE POLITICS OF URUGUAY.

(FROM OUR MONTEVIDEO CORRESPONDENT.)

To the student of modern democracies, real or alleged, the politics of Uruguay offer an interesting subject on which an entire volume might easily be written. Many striking peculiarities, anomalies and contradictions will here be found, which may be largely attributed to the fact that the people are endowed with a Constitution in many respects foreign to their ideas and habits. [Nominally and outwardly the form of government is representative-republican; in practice it is something between an autocracy and an oligarchy; and as a result of a constant friction of the people, on the one hand, to reclaim the former, and of the dominant political faction and the military, on the other hand, to maintain the latter, that account for the numerous civil wars, revolutions, and military outbreaks which have in times past figured in the turbulent history of the country.]

THE POWER OF THE PRESIDENT.

During his four years' term of office, the President of the Republic, partly through defects in the Constitution which have never been amended, partly through other causes, is able to exercise enormous power, political as well as administrative. There is hardly any autonomy or self-government, and thus the people have no practice or encouragement to take part in public affairs. Few of the Presidents have been able to abstain from power, for personal or partisan purposes, the extraordinary powers with which they find themselves invested, and that has been one of the most fertile sources of trouble.

At the present time Uruguay is very fortunate in its ruler. The actual President, Dr. Claudio Williman, is a gentleman of high intelligence, honest, moderate, tactful, just, and progressive in his ideas. He has gradually softened down much of the partisan asperity aroused by his predecessor, and his administration has been marked by praiseworthy modesty in public works. His term of office expires on March 1, 1911, and the problem is already presenting itself of securing a successor to follow in his footsteps, who will not throw the country back by a revival of unhappy partisan dissensions or by provoking another civil war, as might readily happen if the Chambers were found to be unable to resolve to resign and to public opinion as they have been on some previous occasions.

THE TWO POLITICAL PARTIES.

For at least three generations Uruguay has been divided into two great parties, the "Colorados" (or reds) and the "Blancos" (or whites), though of late years the latter have called themselves by the more intelligible name of "Nationalists," signifying thereby their desire for a national, as opposed to a partisan, system of government. These parties had their origin in the struggle between two generals, Rivera and Oribe, about 1840-1845, and the feud that was then started has been carried on ever since, breaking out at times with extraordinary intensity, as was the case as recently as 1904. The interests of the "Colorados" are mainly military and political, that is to say that they have a virtual monopoly of the public posts from the Presidency downwards. They consider themselves and do not hesitate to proclaim "that they are the governing party" and refuse to admit the idea that political power could ever pass out of their hands. They have now been in office for an unbroken term of more than forty years. During that period they have given the country some fairly good governments, and, with the exception of the years 1889-1904, the faction of the "Blancos" holding Parliamentary power is a faction created and led by the ex-President—has developed strong socialistic and anti-religious ideas, but these only reflect the opinion of a small minority of the country.

The "Blancos," or Nationalists, may be called the Conservatives of Uruguay. Political career and office being practically denied to them, they have made themselves far more identified than their opponents with the higher culture, the learning, the production, the commerce, and the material interests of the country. Their proneness to violence and revolution as a political resource may be imputed to them as a fault—and it certainly has proved injurious to the country—but it must be remembered that they have often suffered great provocation and that more pacific methods of assertion had been closed to them.

The "traditional" feud between these two parties, the endeavours of the one to maintain an absolute and perpetual control of public affairs, and the struggles of the other to secure at least a share of political power make up a strange, turbulent, and even romantic history, though many of the events are still far too recent to find an impartial and unbiased historian.

THE GOVERNMENT NOT REPRESENTATIVE.

[The prevailing system of government—which is not the system intended by the Constitution—is, as we have seen, "Presidential" rather than "Parliamentary," and the Chambers are a deliberative rather than a mandatory body, dealing with details, but leaving the general policy to be dictated by the President. They may sometimes summon a sufficient number of members to constitute a committee of Government Bill, but they do not display the courage needed to pass a vote of censure or to demand a resignation. With a good President this "Presidential" system of government does not work unsatisfactorily, but with a bad or even an indifferent President nothing could well be worse, and it is then that the country becomes restless and having no electoral remedy or Parliamentary representation, is apt to appeal to violence to indicate its dissatisfaction.]

THE AUTHORITY OF THE CHAMBERS.

The Chambers, so far from making any effort to control or reduce the power of the President, have habitually

connived at its extension. This also has its explanation in the vicious electoral laws and practices which place enormous power in the hands of the President working through his political agents and henchmen. A seat in the Chambers is worth about £500 a year salary, apart from other opportunities and advantages, and thus legislators who feel that they owe their election to the favour of the President far more than to the votes of the people, will often be so much more ready for their reelection, and not likely to thwart his will on any important point. The Chambers may be good, bad, or indifferent, at seasons, and they are not lacking in men of intelligence and ability, but (the writer speaks from 20 years close observation of Uruguayan politics) they are not representative in the sense that the legislators have been elected by the people; they do not assume the independent rôle assigned them by the Constitution; they do not attempt to defend public as opposed to official interests, and they make no pretence of interpreting or being guided by public opinion.

ELECTION OF PRESIDENT.

While the President and his electoral wire-pullers elect the Chambers, or the large majority of the members thereof, the Chambers, on the other hand, elect the President. The ceremony is carried out in "General Assembly," and an absolute majority is necessary to ensure election, the newly-elected President taking office immediately. The Chambers make no voice whatever in the matter. The vesting of this power in the Chambers has been one of the most fatal errors of the Constitution, but its amendment is not yet in view. In no point, perhaps, have the legislators habitually shown themselves less accessible to public opinion than in the exercise of this faculty, and on no point have they shown themselves more accessible to personal and partisan interests and influences. This, moreover, has made the Presidency an office confined solely to the members of a narrow political circle. There has been no more fertile cause of revolution than this, and quite recent history affords ample evidence. In 1903 the Chambers most decidedly defied public opinion in their election of a President. This led to the revolution of 1897, which was brought to a close by the assassination of President Idiarte Borda.

In 1898 the Chambers again defied public opinion on the point, and another revolution was only averted by their dissolution by a coup d'Etat, which fortunately was carried out pacifically. In 1903 the Chambers again proved inaccessible to public opinion, the result, which was predicted beforehand, being the civil war of 1904. The two affairs of 1897 and 1904 cost the country many millions of dollars in money, much discredit, much suffering, and much loss of useful lives, all of which might have been averted by the majority of the legislators having been less inaccessible to public opinion or if the Constitution had allowed the people a voice in the matter. Past example should be accepted as a warning of what may happen in the election due in 1911, and if the legislators again insist on electing a candidate rejected by a large portion of the people, as they did in 1898 and 1903, trouble may undoubtedly arise.

THE ELECTORAL SITUATION.

The Chambers have recently passed a series of electoral reforms which, though not so thorough as might be wished, are sincere and well-intentioned, and, as they go, should certainly do something to improve the electoral situation. These reforms precede the general elections due in November, 1910, when it will be possible to gauge their effect. The present Chambers, it may here be remarked, are among the least representative the country has seen, the "officialist" faction (a faction that represents the previous governments) being the more popular in the country, having a majority of no less than five-sixths in both Chambers, though it will now be reduced to two-thirds. Even the members of this faction recognize that a re-election of this would be dangerous, and they are, therefore, willing to modify in some degree the vicious laws and practices they consent to so far as a result, absolutely proportional representation is still resisted—if it were admitted, the present dominant faction would probably find themselves in a minority—but it was recognized that some reform was necessary, if only for the sake of appearances.

LEGISLATIVE PROCEDURE.

A striking example of what may take place under present conditions occurred not many months ago. A completely obscure Deputy presented a Bill prohibiting all religious teaching in the public (State) schools. It was hardly referred to in the papers, and no one outside the Chamber took it seriously, or there was any discussion, but it had been favourably reported upon by Committee, and almost the same day the invincible majority in the Chamber had approved it after a discussion of barely an hour. A week later it was similarly approved by the Senate and became law, the unaccounted people hardly knowing what was being done until it had become law, and the first effect was to cause many exiles, which have convinced the people that the laws are made for them but not by them.

CAUSES OF REVOLUTION.

The revolutions of Uruguay—of all of them perhaps, but even the ones of those—have all arisen from a high-minded and impetuous people agitated and oppressed by government, or against the deprivation of their constitutional and electoral rights. From this point of view they have their explanation, if not their justification; and if these who hasten to condemn them as mere turbulent manifestations were better acquainted with the circumstances they might alter their opinion. It should be remembered that Englishmen themselves were not always pacific and orderly in their struggles to obtain political right and justice. English history is no more exempt than that of Uruguay, or of South America generally,

from civil wars, revolutions, and troubles, and only those who forget that history can blame the younger States which are now passing through similar experiences and may yet attain the same conditions of internal peace and orderly constitutional government. Indeed, in the matter of minor abuses, the Uruguayan is far more patient than the average Englishman, and it would be none the less very reasonable to demand more vigorous steps of resistance and protest. A trenchant writer once described South American government as "Despotism tempered by revolution." This is certainly applicable to Uruguay; and the fault of Uruguay has been not in the frequency of its revolutions, so much as in their futility. If the people still suffer from serious political abuses—and they undoubtedly do so—it is because they have not learnt the secret of efficacious resistance.

[Of Uruguay, as of various other Latin-American States, it may be said that its political aspect is perhaps its least favourable one. Too often the Government of the country has been in the hands, not of its best and most intelligent elements, but of the most audacious and least scrupulous, and the country has had to suffer both the injury and the discredit arising from the errors and misdeeds of the party in power.] Those who know the country well readily recognize that neither its best nor its most representative elements are always to be found in the Government and the Chambers. Recent years, it is true, have seen a marked improvement in this respect, but there is still a tendency to make public office and political authority the monopoly of a limited and exclusive circle—in other words to maintain an oligarchy—and this has the effect of keeping many valuable elements out of active participation in the politics of the country. As a result of this the Republic of many useful servants. [The reform of this, as of other political defects, may come in time, but it is not to be expected yet awhile.]

INFLUENCE ON TRADE OF THE PANAMA CANAL.

(FROM A CORRESPONDENT.)

A valuable article on the effect of the Panama Canal on the movement of trade is contributed by Mr. John Barrett, the Director of the International Bureau of the American Republics, to the current number of the *Financial Review of Reviews*. It is pointed out that one of the principal lines of commercial effort of the International Bureau at the present time is the awakening of interest in the development of the west coast of South and Central America, that advantage may be taken of the opportunities which will result from the opening of the Canal. Of all the countries likely to benefit by the completion of this great undertaking, those bordering the Pacific from the Isthmus of Panama southwards to the Straits of Magellan, a stretch of some 8,000 miles, must claim the first rank. This west coast of South America, which already does a yearly trade amounting to not less than \$20,000,000 sterling, is probably destined to transmute a business of at least double this sum annually when it has a direct communication through the Canal with the United States and Europe. Looking north-west from Panama there is another remarkable coast line of nearly 3,000 miles, reaching upwards to the north of Mexico, from which an annual trade of some twenty millions sterling is done with the rest of the States of the continent, and which also becomes more and more active as the time approaches when, by dealing with the various States in detail, special reference is made to the Republic of Colombia, into which alone all Great Britain and France could be placed. This State has a coast line of several hundred miles on the Pacific Ocean, and its passages in the interior vast tracts of wonderful agricultural country and of immense mineral wealth. "The narrow Cauca Valley of Colombia is one of the golden spots of the world and could hold a population of a million persons giving their attention to agriculture." Ecuador has in the interior a series of healthy mountain plateaus, capable of accommodating a large population and when the magnificent harbour of Guayaquil has been rendered sanitary it will become one of the chief ports on the Pacific. Peru a land ancient and almost classical in its civilization, is in the very infancy of its material possibilities. Callao, its chief port, is one of the most frequented harbours on the west coast of South America. Only a small section of the country can now be reached by railways, but projects are at present under consideration which will open up the interior of the country to a far more extensive commerce available. Bolivia has no coast line of its own but its foreign trade, which is increasing rapidly, will be done through the ports of Southern Peru and Northern Chile. It is already noted for its mineral productions, but it has large agricultural and timber areas only awaiting the advent of the capitalist. Chile is described as a land of surprises; throughout its immense extension (2,000 miles from North to South) it has every variety of climate, and its capital city, Santiago, is spoken of as "The Paris of the Andes." The products of this country that will be brought together in the exhibition to be opened next month will indicate to the visitor the prolific nature of its resources. It is shown, also, that Central America and Mexico have everything to gain by the formation of this great artificial waterway, and Mr. Barrett asserts that his experience as an Ambassador on behalf of the United States to such countries as Panama, Colombia, and Argentina enable him to say with safety that "the 12 countries, or the western sections thereof, which have a Pacific coast line, and which will all be affected by the opening of the Panama Canal, are just now preparing to enter upon a period of rapid prosperity and development which will be worth the sacrifice and cost not only of the Governments interested in the promotion of their foreign trade, but of all business men, manufacturers, capitalists, and others who are looking for opportunities in foreign lands."

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May 17, 1910

# METHODIST BISHOPS ON VATICAN INCIDENT

Denounce Attempt to Discredit  
the Italian Mission by Widely  
Published Accusations.

## MISSION METHODS DEFENDED

Suggest Diplomacy May Have Required  
the Attacks as a Diversion from  
the Real Issue.

PHILADELPHIA, Penn., May 16.—The Board of Bishops of the Methodist Episcopal Church, through its Secretary, Bishop L. B. Wilson, to-night issued an official statement which had been prepared by the board at its meeting in Chicago on May 9 relative to the Italian mission. The statement is the outcome of the recent controversy in Rome caused by the visit of Col. Roosevelt.

The statement says:

"Deploring and at all times seeking to avoid interdenominational controversy, we are nevertheless compelled to recognize occasions when personal preference must yield to a proper sense of official duty.

"We cannot allow to pass unnoticed the recent unprovoked and unwarranted attempt to discredit one of our most useful missions by widely published accusations, which, if based upon truth, would bring dishonor upon the Church which supports that mission.

"We regret that after repeated challenges for details of the specific acts supposed to justify these charges, they still remain in such general terms that their validity cannot be tested before the judgment of the world.

"We can only observe: 1—That ordinarily the use of opprobrious adjectives is suggestive of anger rather than of reason. 2—That the methods of our mission in Italy, now for the first time thus publicly condemned, are the same that have been pursued from the beginning, almost forty years ago. 3—That the same methods, namely, preaching the gospel in its simplicity and conducting schools where they are needed, schools which recognize the plain teachings of the New Testament as a supreme authority in religion and ethics, have long been followed by our missions in South America and Mexico, as well as in Rome, and no such indictment has been brought against these missions even to this day, so far as we are informed. 4—From these facts the inference appears to be irresistible that other considerations than the methods of our mission in Rome must have been the real cause of this sudden outcry.

"Possibly some exigency of diplomacy, local in its origin but far reaching in its portent, required this attack, with all its hazard, as a diversion from the real issue involved. The facts that support this inference are known to all who have followed the course of recent events in the City of Rome. Had there been any other way to avoid certain issues of etiquette and procedure created by coincident circumstances of a public nature the Methodist Mission might have escaped calumny, and thus lost the valuable recognition of its success.

"Under such circumstances we enter upon no defense of our work in Italy and make no plea for abatement in the judgment of the world. We decline at the present time to enter upon any counter-attack upon the Roman Catholic Church. We ask only that all fair men interested in the situation study for themselves its methods of propagandism and the traditional attitude of that Church toward other Christian faiths.

"We believe that there are standards of equity and moral rectitude by which in the estimate of all progressive peoples, all religions, and all methods must be rated by what they contribute to intelligence and moral character. We now content ourselves with affirming our entire confidence in the moral integrity of our missionaries and methods in Italy, and against the denunciations of their accusers we place the wide-open record of the Methodist Episcopal Church, both as to teaching and method, in America and throughout the world."

## DENIALS BY BISHOP PARET.

He Cables to His Coadjutor and Cardinal Gibbons About Rome Story.

Special to The New York Times.

BALTIMORE, May 16.—Bishop Coadjutor John Gardiner Murray of the Protestant Episcopal Diocese of Maryland received to-day the first official communication from Bishop Paret in regard to the recent alleged Vatican episode. A cablegram from the Bishop, dated Florence, Italy, read:

False report. No refusal. No discourtesy.

Cardinal Gibbons received a similar cablegram.

The cablegrams are dated May 16, and it is thought that their dispatch followed the first news received by Bishop Paret of the story circulated in America of the Pope's refusal to grant him an audience.

Cardinal Gibbons, who gave Bishop Paret several letters of introduction, including one to Cardinal Merry del Val and another to the Rector of the American College in Rome, has all along declined to discuss the matter personally, although a member of his household expressed the opinion that there must have been some mistake about the dispatch stating that an audience of the Pope had been refused to Bishop Paret.

# VANNUTELLI SAILS PRAISING AMERICA

Country's Greatness Far Surpasses His Expectations, Says the Papal Delegate.

## CHURCH GROWTH GRATIFYING

Found No Hostile Legislation Against Religion—To Report on His Visit to the Pope.

Before sailing yesterday for Rome on the North German Lloyd liner Kronprinzessin Cecille, Cardinal Vannutelli, who was the Papal delegate to the Eucharistic Conference recently held in Montreal, issued this farewell statement:

"I venture to say that no stranger has ever left your hospitable shores with more vivid and lasting impressions of the present greatness and promising future of this magnificent country. The opportunity afforded me of visiting you came through my official mission to Canada where I recently represented Pope Pius X. at the Eucharistic Congress in Montreal. His Holiness, ever longing to know more about the United States and the condition of the Catholic Church here, was desirous that I should also pay a visit to the States. I must admit that having heard so much of your country, its vast area, its millions of inhabitants, its prosperity, its resources, its opportunities for the immigrant, and the progress of the Church that I rejoiced to know that I was soon to witness with my own eyes this wonderful land. I am now departing, willing to testify that the reality surpasses my most sanguine anticipation.

"I have found here a Republic that is one in reality, not merely in name like most of the republics of Europe. It has been most refreshing and inspiring to come in touch with the spirit of Christian justice and charity that influenced the founders of your institutions, at present dominates their development, and predetermines, I am confident, their glorious future. Within a few weeks I have traveled through the large cities of the West and East; and everywhere I witnessed the greatest possible reverence for religion and respect for authority—both now sadly lacking in some of the old countries of Europe. The permanency of your Republic is assured if recognition of God and obedience to authority continue to exercise their benign influence on American life.

"Naturally I was especially concerned with the progress of the Catholic Church in the United States. The evidences I have seen of the marvelous growth of the Church in this country have impressed me most profoundly. Here, unhampered by hostile legislation and free to work out her mission, the Church, an infant in years, shows all the vitality and strength of a giant. I am convinced that the Church is contributing, in a large measure, to the upbuilding of the Nation; and if she continues to enjoy the liberty she now possesses, she will do still greater things in the future for the welfare of the country; her influence makes for upright citizenship and the stability of government.

"I know that your extraordinary material wealth and prosperity have a tendency to deaden the finer feelings of the soul and the higher instincts of the mind; because commercialism is by its very nature apt to be baneful in its influence on culture. Yet I could not avoid observing the evidence of your deep interest in religion, art, and learning, as evidenced in your monumental buildings, your museums, your libraries, your beautiful churches, both Protestant and Catholic.

"I shall certainly tell the Holy Father of the warm welcome I received on all sides, from non-Catholic as well as Catholic; and I shall bear in grateful memory, during the remainder of my life, the days, all too short, that I spent among you."

Mgr. Lavelle and a number of prominent Catholics were at the pier to see the Cardinal off.

## MR. DICKINSON IN PARIS.

Discussed the State at Dinner Given

# AMERICAN CITIZEN

AMERICA FOR AMERICANS.—American Home Rule in Politics; American Public Schools for Future Voters;

A birthplace in the United States does not make a man an American; but he is the genuine American, who, wherever born, is loyal to American institutions.

VOL. XXIV. — NO. 2

Office, 110 Tremont Street  
BOSTON, Mass.

BOSTON, MASS., SATURDAY, NOVEMBER 5, 1910

PRICE FIVE CENTS

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## ABOUT FERRER.

In this issue of *The Citizen* we give, on page 4, the gist of the article by Mr. Archer, the investigator appointed by "McClure's," upon the character, work, and death of Ferrer. This investigation of Archer is so conclusive that there will probably be no appeal from it. The conclusion will appear in about a month.

A few days since Mr. Washington, D. C., a Romanist society called "The Alcyon Club" passed resolutions so very remote from the truth, that they will appear exceedingly silly when placed beside Mr. Archer's facts. Here are the "Alcyonist" sentences:

"The members of the Secular League may be unaware that the Ferrer incident has been thoroughly and extensively investigated by expert journalistic investigators, and the facts are now before the whole world. For the information of the League we will state that Ferrer was tried by court-martial for rebellion and riot, in the course of his trial 70 persons were examined as witnesses, and practically all who testified against Ferrer were men on his own side—republicans, liberals, revolutionists, labor leaders and anarchists. It was entirely on the testimony of these men—associates of Ferrer—that his complicity in the riots of 'bloody week' was demonstrated. It was also indisputably established by the Spanish government's record of the Ferrer trial that not one single clerical witness, or one connected with the churches or religious orders, was called against Ferrer. These are stern facts, fully supported by the records of the government.

"Furthermore, religion played no part whatever in Ferrer's trial and execution. His offense was against the state, and by the state he was tried and convicted. The decision of the court-martial proclaimed him guilty of rebellion and treason, under aggravating circumstances, and that he was executed by the government.

"The Spanish clergy had no more part in the proceedings than the clergy of this country had in connection with the trial and execution of the Haymarket rioters some years ago."

## THE VATICAN'S HOPE.

Dispatch in the New York World, Oct. 29.

Rome, Oct. 28.—"That the Catholic faith is making and will continue to make, headway in the New World, I believe happily.

So said Cardinal Vannutelli today, in writing to a World correspondent the impressions he gained during his recent visit to Canada and the United States.

"I am delighted by the result of my mission," said His Excellency, "regard the outlook for the Catholic faith in America in the most favorable light. Indeed, my belief is that the United States are to be the future stronghold of Catholicism. America is peopled by a race of high sensibility and of an energy so enormous that, if properly directed, it must make them the leaders of the world in the near future."

"My stay in New York was all too brief," the Cardinal added. "But I was touched and gratified by the welcome accorded me. Yes, St. Patrick's there is a splendid temple. Comparisons are difficult because the churches here are of an entirely different order of architecture. But outside of St. Peter's and perhaps two or three other churches, we have none whose interior grandeur appeals to me more than did St. Patrick's.

"Indeed, in New York, I found it difficult to be reconciled to the fact that I was thousands of miles from the centre of Christendom," the Cardinal concluded.

Bishop Bristol, of the M. E. church, who has been visiting South America, says:

"The problem of religious liberty for a long time has been to the fore in South America. What evidence is there that the problem is being solved? Religious liberty is no longer a problem in the leading republics of South America. Peru still lags behind. We have perfect liberty in Ecuador, Chile, Bolivia, Argentina, Uruguay and Paraguay. Indeed, liberty in all things, religious as well as political, is the slogan of the hour throughout South America. This is Methodism's opportunity."

## After Dinner

To prevent that feeling of fullness and heaviness, and to clear and quicken the action of the liver and kidneys.

## Take Hood's Pills

Sold by druggists everywhere. 25c.

## A Paralyzed Nation

Charles H. Spurgeon, in one of his sermons, used with great effect the picture drawn by Coleridge in "The Ancient Mariner," of dead men steering the ship, dead men at the ropes, dead men in the rigging, dead men everywhere. He used this scene to illustrate a dead church.

Is not this equally true of the great mass of American people in their attitude toward the most vital matters connected with our "ship of state"? They act as if dead, or paralyzed. They are as inanimate as corpses in all but their own self-interest—and even the most important of all self-interests, the preservation of all that makes this nation of value, appears to have no place in the thought of these benumbed people. It is simply pleasure and money-grabbing, and a desire to please—these are the ends of life.

### AN ILLUSTRATION.

There is not on the face of this broad earth a people who would allow themselves to be bossed and governed by the dregs of some foreign land. We cannot imagine the people of Spain, or Portugal, or Italy, allowing the reins of government of their chief cities to be taken from them by ignorant immigrants from Russia. We know that not a nation in Europe would allow itself to be ruled, and its policies to be dictated, by a few ignorant peasants from the bogs of Ireland. Such a thought would be laughed to scorn.

Yet what have we here!

Nearly all the great American cities are in the grip of a people who would never have been elected to any responsible position in the land from which they have come. There are "bosses" in our cities—here are Murphys, Fitzgeralds, Lomasneys, Shechans, O'Rourkes, and scores of others, to whom even our highest officials—our "bosses" who, were they in their native Ireland, could not be elected to even the lowest public position; yet here they are *absolutely supreme* in politics.

A few years since a respectable Dublin merchant visited friends in Boston. He was an intelligent Roman Catholic. One day his friends took him to visit a session of the Boston Common Council. The Irish members had their usual monkey-show. The Dublin man gazed at them in wonder; and then, turning to a friend, asked: "And where do these men come from?" "From Ireland," was the answer. "But," said the Dublinite, "I have never seen any Irish these in my city! They must be what are called 'the bog Irish!'"

And these are the fellows—not the respectable, intelligent Irish—who are the "bosses" in New York, Chicago, Boston, Pittsburg, Louisville, and in other so-called "American" cities!

And Americans appear to be too corpulent to make a vigorous protest!

Next week there will be elections all over this country. Democrats will vote for Democrats, Republicans will vote for Republicans—both sides regardless of the characters of the men for whom they vote, so long as they are "of our party." But there is a great "independent" vote, made up of the best people in the land; these are usually discriminating, and if they vote as they should they will drive into desuetude the bogtrotter "boss" in many places.

Will they take the hint, and act accordingly?

## What a Papal Bishop Says

There is much admiration expressed among the most intelligent people of the United States, for certain Canadian laws and institutions. This is especially true of Canada's monetary system—her methods of banking. And her laws in regard to divorce are the envy of right-minded Americans.

But there is one fatal defect—or so it seems to people on this side of the line—in Canadian methods—a defect which is destined to make serious trouble for the dominion. And this is the attempt to make twins of one child—one twin English and the other French, with recognition and government support of two separate religions and languages.

Why should there be any recognition of French or Polish or Italian or any other foreign race under the British flag—except as a matter of courtesy, and as a trifling incidental? And why should there be any recognition of a particular sect in a dominion which has a score of separate sects? Why recognize Romanists any more than Baptists or Methodists?

Why should not the "giant of the north" cancel the foolish old blinder which a foolish old English administration made so long ago? This is a curious spectacle: two separate nations in language and religion, yet calling themselves "one." They are not as much "one" as were the Siamese twins, who often had serious quarrels because their tastes differed, and who had the same parent trunk but two separate hearts and heads. The two races in Canada are of distinct trunks, heads, and hearts, but the blinder is in allowing this distinction under the same flag. There should be one flag, one official language, with no government recognition of any sect as such.

The Dominion provinces allow "separate schools" (that is, allow money to support papal schools, because the priests do not like the public schools) and are allowing many of these schools to use the French language only.

This unwelcome license is already making trouble, and the chief complainant is the English-speaking Romanist Bishop Fallon, of London, Ont. Says the Toronto "Guardian":

"Bishop Fallon has given to the press some figures in reference to bilingual schools which should be widely known. He declares that 'The French-Canadian parishes of Belle River, Big Point, French Settlement, McGregor, Ruscombe, Staples, Stoney Point, Faircourt and Tibury, with upwards of two thousand children on the rolls,

passed a total of but ten pupils in the recent entrance examinations.'"

The above schools are all "parochial," taught by French Romanist teachers in the French language.

The "Guardian" further remarks:

"Bishop Fallon then goes on to say: 'During my present confirmation tour, the French-Canadian pastor of a French-Canadian parish in Essex County said to me in the presence of witnesses: 'Half the boys whom you confirmed this morning (they ranged from eleven to sixteen years of age) can neither read nor write. Every year since I came here I have offered a gold medal to the child that would pass the entrance examination. Not one has ever passed.' Another pastor made an equally appalling statement to me regarding the illiteracy of his children. Adjacent to him is still another district, in which for the past twenty-five years not a single child has ever been able to obtain the entrance certificate. And six of the eighteen French-Canadian priests in active service in my diocese have expressed to me their unqualified dissatisfaction with the manner in which the children are being educated in the so-called bilingual schools.'"

"He contrasts this with the results obtained elsewhere in the separate schools and says: 'In the little town of Goderich, the separate schools, which last year had no seventy pupils on its roll, passed seven children at the entrance examination of the present year. Dublin, with seventy-five children, passed six; Ingersoll, an equal number; Sarnia passed eleven; St. Thomas passed twenty; Stratford eighteen; Woodstock five, and the city of London, with six hundred pupils in its separate schools, passed forty-one.'"

"These facts are serious, says the 'Guardian,' and we cannot but admire the Bishop for the courage with which he has attacked the evil of the present bilingual schools. The question, however, cannot but be raised by this matter should have been left to Bishop Fallon. If our Ontario educational system were working properly surely such a state of affairs would have been impossible. More efficient inspection would seem to be in order.

"We have no desire to rob any French-speaking child of the language of his fathers, but if Canada is to be an integral part of the empire, and if she herself is to be welded into one vigorous nationality, it would seem advisable that every child in the English-speaking provinces should learn to speak English intelligibly. Quebec is French, and there is no effort being made to Anglicize her, but Ontario is not French, and there are few of our citizens who would desire to have her so. We have nothing but kindly feelings toward our French fellow-citizens, but we think that most of them must see the necessity, or at least the desirability, of having the children in the separate schools of Ontario acquire a working knowledge of the English language."

## The Romish Boycott

A friend says the reason why the Irish Romanists are such ardent admirers of Roosevelt, is because of his alacrity to call every man who disagrees with him "a liar." This is the papal method of arguing. Every man is "a liar" if he does not coincide with papal views. Popery is exceedingly shy on sound argument; hence her constant use of Roosevelt's favorite epithet.

And our friend might have added that Roosevelt and Rome have another weapon which is very dear to both of them. That is, "bluff." It was once a good old word which meant "heartiness," "wholeness"; but it has been distorted to mean "bullying" and "bluster." One cannot but notice that nearly every day we have a new report of some threat that Roosevelt makes against those who are of contrary opinion. This is "mighty taking" with the Irish Romanist.

Rome's bluff crops out every day, but it is only the greenhorns who now take it seriously. A few years since she could "bluff" nearly every publisher and big business concern in the land, through the threats of "boycott," and what "our federation" will do, etc. But wise men now look with contempt upon such threats.

Within a week or two she has threatened a "boycott" upon three concerns because they displeased her—one of these being, "Fuck," of New York; another, "The San Francisco Chronicle," and the third the manufacturers of the breakfast preparation called "Cream of Wheat." This latter concern alone got on its knees to apologize.

Here are a few lines from the New Orleans papal church organ ("The Morning Star"):

"Mr. Charles I. Denechand, President of the Federation of Catholic Societies of Louisiana, has received the following letter of apology from the Cream of Wheat Manufacturing Company, of Minneapolis, in response to the strong letter sent by Mr. Denechand on the part of the State Federation, protesting against the unwarranted caricature of religious orders in a recent advertisement of Cream of Wheat:

"Minneapolis, Oct. 7, 1910.  
"The Federation of Catholic Societies of Louisiana, New Orleans, La.

"Gentlemen:  
"Replying to your favor of October 3rd, we can assure you that the picture, to which you refer, was not intended as a caricature, nor had the writer or any member of our firm the slightest idea that it would be considered so, and, even after having our attention called to it, can hardly see that such is the case. It would be very foolish of us, and we certainly do not, and never did intend to make light of the religious or other beliefs or any of our citizens in our advertisements, irrespective as to whether they were customers of ours or not.

Yours truly,  
(Signed) "E. MAPES, Secretary,  
"Cream of Wheat Co."

"Considering the strength and power of Catholics in the United States, it certainly is very foolish for any manufacturing company, or other business concern, to attempt to caricature or bring into public ridicule the Catholic Church, its priesthood or religious orders, and it was a very foolhardy thing for the Cream of Wheat Company to have dared to use, whether it intended to make light of the religion of 16,000,000 inhabitants of this vast Union or not, the disgraceful caricature of monks that appeared in its recent advertisement. However, as Mr. Mapes's answer to the Federation of Catholic Societies of Louisiana is couched in very different terms from the very insolent letter which he sent in response to the pro-

Concluded on page 3

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FENCING IN CLASS  
Two 4 week - \$2.00 a Month  
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and toil must live together again in mutual respect and affection. Every woman who takes thought for the Christmas peace of her sister behind the counter helps forward the day of reconciliation.



## THE VATICAN AND THE ROMAN CATHOLIC CHURCH

No one who visits western Europe often enough to keep in touch with public feeling can have failed to note the large number of Roman Catholics who are loyal to the Church but in sharp opposition to the Vatican, using that word to indicate the political activity and public policy which now control the Church. Political power has been the bane of the Church for centuries; has taken it into fields where it does not belong; has lowered its moral standards by the use of methods and the pursuit of ends which have nothing in common with religion; has divided and wasted its resources and energies; and has made it an object of suspicion in countries where freedom and popular education exist.

The present policy of the Vatican is from every point of view suicidal; there is good ground for the belief that this is the view held by many, perhaps by a majority of, devout and intelligent Catholics. It is believed in Rome that the Italian Cardinals do not indorse it, but for the moment are powerless to modify it.

It is a suggestive fact that Spanish influence in Italian affairs has been a blight on the Church and on the nation. Today it is not only disastrous to the Roman Church but to the welfare of society; for no open-minded and informed man, however he may dissent from some of the tenets of the Roman Church, can question its immense influence as a regulative moral force in the world; while the beautiful types of piety it fosters and the resources of obedience and self-sacrifice at its command are the visible fruits of the great truths which lie at its heart. At the great Missionary Conference held in Edinburgh last June, in one of the citadels of Protestantism, Bishop Brent declared that any scheme devised for the coming together of Christians must take into reckoning the Roman

Church as "an integral part of the Kingdom of God," and this declaration was received with cheers. That Church, he said, does not mean the Vatican, but the great mass of its devout members, "who should always be treated as true and sincere Christians till they are proved to be otherwise."

It is in this spirit that Protestants who know the wealth of devotion stored up in the Roman Church, the religious needs of the modern world, and the peculiar adaptation of that Church to minister to races of Latin descent and of the Latin temper, look with dismay on the frightful waste of influence and leadership which the present policy of the Vatican is making in Latin Europe. Three centuries ago and more the Vatican threw away northern and western Europe; to-day, with incredible blindness, it is throwing away the countries in which it was once most securely seated and with which it was long most intimately allied—Italy, France, Spain, Portugal. With a blindness which seems inexplicable in men of any knowledge of the modern world, those who are now shaping the policy of the Vatican are closing one after another the paths of normal human activity and writing the fatal words "No thoroughfare" across roads along which men and women are compelled to travel by the law written in their hearts, by the forces which make them creative and progressive. The Vatican has been ready to make every concession to human weakness, but sets itself like a rock against the inevitable movement of the human spirit. It stands ready to forgive everything, apparently, except spiritual and religious activity. To the great movement which it ought to inspire and lead it stands opposed like some blind force which has escaped from the control of reason.

To those who realize the great and sore need of the religious spirit and of a deep and abiding faith in God in the perplexities of the age, the situation in the Latin states has assumed the proportions of a tragedy. The blind and indiscriminate attack upon the sincere scholarship, conscientious thought, and devout pursuit of truth which the Vatican calls Modernism would blight all normal progress if it could be enforced; it has silenced for the time

being a noble company of high-minded Catholic scholars and thinkers in whom the hope of the Church lies. It is, fortunately, far too late in the day to arrest the movement of the human mind or turn back the hands on the face of the clock which divine Providence irresistibly moves forward. But scores of devout men and women are disturbed by a policy which affronts their intelligence and stamps as evil the normal exercise of their faculties; while the priests in certain countries who are not only forbidden to read modern books, but, if reports are to be trusted, are ordered not to read newspapers and magazines, are compelled to minister to a world with which they are not permitted to become acquainted. The Vatican seems bent on giving Maeterlinck's pathetic drama "The Blind" historic reality.

This policy is, however, less immediately disastrous to society than that which has alienated Latin Europe. It is but a step from indifference to antagonism, and from antagonism to a Church to loss of faith in religion. To the rising power of nationality in Italy the Vatican stands in apparently irreconcilable opposition. More and more it becomes isolated from the national life, more and more it detaches itself from the hearts of the Italian people. It is one of the saddest facts connected with the Vatican that its fiercest enemies have been in Rome; it has been compelled again and again to maintain itself by arms in a city in which it ought to have planted itself deep in the hearts of the Romans. The whole story is told in the use of the word "patriot" by Italians to describe those priests who, like the Bishop of Cremona, are deeply sympathetic with the national aspirations.

Italy, which has been the home of the Roman Church for almost two thousand years, is fast becoming a country without a religion; and, unless a change of policy is made by the Vatican, the time is not distant when there will be a conflict between the Church and the State in that country as bitter as that which has broken the connection between the Church and the nation in France. If the Church had been freed from Vaticanism, from political ambition and the tortuous policy which has borne such bitter fruit, if it had been a devout, loving, sacrificing serv-

ant of Christ to the Italian people, it would have laid up an inexhaustible treasury of affection and reverence.

The history of the violent rupture of relations in France is too recent to need more than a passing reference. If the Church had been the familiar friend, the disinterested teacher of the people, eager to protect them from injustice, quick to stand between them and oppression, the fury of the Revolution would not only have spared the churches but cherished them as sanctuaries of rights denied by the social order and the State. Does any one imagine that the violence of feeling and often of action against the Church in recent years would have been possible if the policy of the Vatican had been one of generous recognition and friendship with popular government?

Within three months the Sillon, an organization of young Catholics who cherished the principles of Pope Leo XIII, has been condemned and disbanded. "The real friends of the people," said the letter disbanning the society, "are neither revolutionists nor innovators, but traditionists." The founder of the Sillon announced his obedience in a letter full of pathos:

The situation certainly is one of sorrow and anxiety for a Catholic like myself, who wishes to labor, notwithstanding, as a republican and as a democrat. Many paths have been closed to me, but I shall find others to follow, and when all are forbidden to me I shall have the satisfaction in my conscience that I have done my duty.

In the circumstance, being a Catholic first and foremost, I am glad to show my devotion to my faith and my fidelity to my religion. Nevertheless, I should consider it as cowardice to cease all action, all the more so as, from many points of view, I should be only too glad to retire. Nothing is more disagreeable to me than to see myself the chosen enemy of the most opposed parties. But I believe that I must continue to work for the good of my country as long as means are spared me.

It is this policy, wholly political in purpose, which has kept the Roman Church in alliance with a vanishing political order and has been responsible for the strategical blunder of identifying Protestantism with freedom, progress, education, and that great movement for the liberation of the human spirit which we call Democracy. Twenty years ago a great Catholic leader,



Cardinal Manning, enumerated the movements for the betterment of society which had their beginning outside the Church of Rome—the abolition of slavery, the temperance agitation, the protection of animals from cruelty, the protection of children, the measures to save girls from shame, the many measures to regulate in the interest of humanity the conditions of men, women, and children in factories, in mines, on railways. "Not one of the works in their behalf," wrote Cardinal Manning, "was started by us." This is a terrible arraignment of the Vatican or the political policy of the Papacy.

The Roman Church is a teacher of mercy, compassion, helpfulness; its messengers of love are never absent when plague or fire or sword or famine are at hand; but the Vatican is reactionary, in alliance with the government of privilege, with the denial of popular rights. This tragic contradiction between the beautiful and self-sacrificing ministry of an army of nuns and priests in all parts of the world and the binding of the Church to the fortunes of decaying monarchy has borne terrible fruit in the attacks on nunneries when the rage of misgoverned peoples against corrupt and inefficient governments has burst out as it did recently in Lisbon.

The Vatican has laid on intelligent Catholics a burden too great to be borne; it is trying to build an impenetrable wall between itself and its educated children; it is trying to arrest the order of growth and unfolding which alone makes life explicable and of which it is itself the product; it is forcing on its children the "terrible choice between disobedience and the denial of known truth;" it is setting itself against the great movement of affairs which has loosed the energy of the human spirit by recognizing its right to freedom. Instead of leading society in its struggle towards justice, brotherliness, and the realization of the Kingdom of God in the relations of men, the Vatican is allying itself with the forces of reaction and making itself the protagonist of a lying cause. It ought to be leading the way to intellectual, political, and moral progress; it has abdicated its leadership and laid a blight on its children of light and vision.

But this is not the end; it cannot be

the end of so great a force for moral order and religious faith. A recent writer has said: "In the long run, perhaps in not more than a very short run—as the Church's history goes—this state of things must cease; the authorities at Rome must give way, even although in giving way they let in the flood which in their presence they are fearing now, and then a new day in the hope of Christian men will dawn—a day of the beginning of new fulfillment in the divine city and kingdom upon earth." Spanish influence cannot always shape the policy of the Vatican; a self-perpetuating Italian cardinalate cannot always govern the Church; the Catholic Church in America cannot always be distrusted and feared at Rome; a silent but mighty protest from devout and intelligent Catholics in all parts of the world cannot be permanently ignored. The time will come when American, English, and German Catholics will have proportional representation in the College of Cardinals. When that time comes, the tremendous spiritual power latent in the Roman Church will energize its wonderful organization, consecrate its vast strength, discard its outworn and paralyzing political activities, and set it free to be once more the witness to the beauty and power of an Apostolic Church, at once the most daring leader and the humblest servant of men. The real fight of the Roman Church is not with the State in Italy, France, Spain, Portugal, but with the State within itself—the political policy in the Vatican.



## JOHN LA FARGE

When the Society of American Artists was organized in 1878, Mr. La Farge was one of the small group of artists of established position who joined the young men with whom that bold excursion into the field of free art originated. He was an American to the heart in his welcome of new movements, his willingness to adapt himself to new conditions; but, more than any other American artist, he was in temper of mind and interest a man of the Renaissance. To know him was to understand that most elusive but most deeply interesting quality, the artistic temperament. He was as far removed from the average American of affairs as if he had been born in Flor-

ence in the sixteenth century. George Parsons Lathrop said of him: "He has caught the mediæval moods, shared the impulse of the Japanese; he has drawn from one branch of the modern French school, and yet his work reminds us constantly that he represents a national quality new in art." Many of the expressions of that quality are in the custody of private persons; but fortunately a sufficient number belong to the public in various buildings of dignity and permanency to preserve the record of his rare and subtle genius for centuries to come.

Mr. La Farge was born in the city of New York, of French parentage, his father a naval officer, his mother the daughter of a miniature painter of considerable talent and the cousin of a distinguished French critic. He became a student, first at Fordham College in New York, then at Columbia, and finally at Mount St. Mary's School in Baltimore, a Roman Catholic institution. His education was both classical and legal; for, like many other men of artistic and literary talent, he endeavored first to be a lawyer. A visit to his grandfather in Paris in 1856 really settled the problem of his vocation. He met St.-Victor, who was his mother's cousin, Sainte-Beuve, and many other well-known French writers, in whose atmosphere his own ideas became more definite. He became a pupil in the *atelier* of Couture, who promptly recognized his ability, and said to him: "Your place is not among these students; they have no ideas; they imitate me; they are all trying to be little Coutures." Following the wise suggestion to study by himself, La Farge devoted much time to drawing, reproducing the works of old masters in Paris, Munich, Dresden, and the Italian cities. Later he visited England, and became for the moment deeply interested in pre-Raphaelite painting, which undoubtedly developed and defined his ideas about color, although the other elements in the art of the school did not attract him. Still uncertain as to his work in life, he resumed his legal studies; but his artistic longings were too strong, and he finally became a pupil of William Morris Hunt at Newport, where he began a working life of prodigious energy. At the very

start he was interrupted by a severe illness, and he was always a man of uncertain physical strength. Nothing, however, dampened his ardor or chilled his enthusiasm. In 1872 and 1873 he studied the stained-glass work of the masters in Europe and the methods of the modern manufacturers, for his interest covered both sides of designing in glass. There were then in America no good painters on glass, and the choice of glass was extremely limited. On his return home he found this field practically unoccupied; and he achieved in it a success which places him among the foremost artists of his time. Whatever may have been his defects in design and in composition, his genius as a colorist was unmistakable from the beginning. He handled glass, the use of which had become highly conventional and imitative, with the freedom of a creative mind, and he carried it farther in pictorial power than it had ever been carried before. He not only recaptured, so to speak, the wonderful glow of the older glass, but he created opalescent effects and a richness of coloring which give many of his windows an incomparable richness and splendor. His designs were as original and bold as his treatment of the material. Looked at from the standpoint of religious uses, his windows have sometimes justly been criticised as lacking in religious feeling; but their artistic distinction cannot be questioned. In dealing with glass he was the foremost artist of his time.

He made his mark in mural painting, in which he combined architectural feeling with pictorial and decorative effectiveness. His first notable work in wall-painting was in the interior of Trinity Church, Boston, co-operating with his friend, the brilliant architect Richardson. This work was followed by the paintings in St. Thomas's Church in New York, "The Three Marys at the Tomb" and "Christ and the Magdalen;" works of great beauty, which were unfortunately destroyed when the church was burned. Perhaps the finest of his religious pictures is that which fills the space above the altar in the Church of the Ascension in New York, in which his genius seemed to find the fullest and freest expression. Hi

the Federalists, who controlled the House, began to study how they could profit most by their peculiar position. Hamilton, the most influential man in the party, though personally unfriendly to Jefferson, was outspoken in his favor. "I cannot remain with a party," he said, "which so degrades itself as to elect Burr," whom he denounced as ambitious, selfish, and decidedly profligate. Burr was the son of a preacher and a grandson of the famous New England divine, Jonathan Edwards. During the campaign of 1800 which resulted in Jefferson's election, the ministers of New England took an important part. They proclaimed from the house tops that Jefferson's success would be the signal for breaking down pulpits and burning Bibles, and when the contest had reached the House of Representatives, they stigmatized his religious views as so atheistical that he ought not to be the favored candidate.

As each State had but one vote in the choice of a President by the House, Virginia, with her nineteen representatives had no more influence on the result than Delaware with only one. There being sixteen States, the successful candidate must have at least nine votes. In their first caucus, the Federalists decided to elect Burr, but when the House had assembled and the formal balloting took place, they lacked one vote to bring him in. Just one more vote was needed, but as ballot after ballot was taken that vote was not forthcoming. Finally, on the thirty-sixth ballot, taken only two weeks before the day set for the inauguration, Jefferson received ten of the sixteen possible votes. On that occasion Matthew Lyon of Vermont cast the vote of his State for the successful candidate.

The Federalist party as an important factor in politics was dead. Social standing, talent, wealth, and learning had supported it, but it was the party of caste. It had ruled energetically, even despotically; it had been the party of paternalism; better, perhaps, it had been the party in which a select few had played the part of a *padrone* by embracing the theory that the common people were to be herded, not heard. By birth and breeding Jefferson was an aristocrat; years and study had made him a believer in the people.

Washington's second inauguration, which took place in Philadelphia, was almost painfully quiet and unobtrusive. When John Adams took the oath of office in the same city, the imposing spectacle, as he wrote to his wife, was, in the opinion of all, "the sublimest thing ever exhibited in America." During the last year of his administration, the Government offices were removed to the permanent capital, amid the heavily wooded swamps on the banks of the Potomac. Early in the morning of the day of Jefferson's inauguration, John Adams' carriage drove rapidly out of Washington, and in it rode a disappointed and embittered man.

With an escort of Virginia artillery, Jefferson went to the capitol, where he was received by Vice-President Burr. There he delivered his inaugural address which

was conciliatory and full of hope and confidence. "If there be any among us," he said, "who would wish to dissolve this Union or change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated when reason is left free to combat it." Chief Justice Marshall then administered the oath of office.

That simplicity which has become proverbially Jeffersonian speedily displaced the ceremonious etiquette that had prevailed in the president's "palace," as it was then styled. Washington and Adams, following the English precedent, had been accustomed to go in state to the capitol and there deliver orally their annual addresses on the condition of the country. Jefferson introduced the practice, invariably followed since his time, of sending a written message containing his views on public questions.

One of the new President's first official acts was to pardon all who were then in prison under the provisions of the Sedition Law. He made few removals from office, and these were chiefly for "active and bitter opposition to the order of things which the public will had established." It is now called "offensive partisanship."

The Federalists contemptuously dubbed the Jeffersonians "Democrats," a word which the President would not recognize. The appellation "Democratic Republicans" gradually became fixed upon them, while the scattered and battered remnants of their opponents were known as "Republican Federalists."

As during Adams' administration the Republican legislatures of Kentucky and Tennessee had passed resolutions attacking the Alien and Sedition Acts and hinting broadly at nullification, so in Jefferson's first term, some New England Federalists, thinking that with their loss of power the country was lost, began to hatch a plot to separate New England, New York and New Jersey from the Republic and form, with Nova Scotia and other British provinces, a new union in which Federalist principles should be securely entrenched. Although apprised of the plot, Jefferson lost none of his serenity. The truth was that he had very loose notions about maintaining the territorial integrity of the Republic, for he wrote to Doctor Joseph Priestly, under date of January 29, 1804, "Whether we remain in one confederacy, or form into Atlantic and Mississippi confederacies, I believe not very important to either part."

Jefferson's first nomination to the Supreme Court was made in 1804, when William Johnson of South Carolina, the first Republican justice, broke in upon the Federalist exclusiveness of that branch of the Government. The same year saw the adoption of the twelfth amendment to the Constitution, which directs the electors to vote separately for President and Vice-President, thus preventing the recurrence of the circumstances which almost placed Aaron Burr at the head of the Government.

The practice of selecting presidential candidates at a congressional caucus of the party had already been followed privately, but as the election of 1804 approached,

the Republicans in Congress gave public notice of a caucus to name a candidate for the Vice-Presidency; for although Burr had not yet fully revealed his true nature, it was understood that he was to be dropped. Nominations by publicly announced congressional caucuses continued to be made until 1824, when William H. Crawford, the "regular" nominee of the caucus was defeated for the Presidency.

Jefferson's first term had been peaceful, popular and prosperous. The Louisiana Purchase, for which there was less warrant in the Constitution than for anything that the Federalists had done, was so generally approved that any defect in the transaction was made good by common acquiescence and consent. The Federalists had no issue for the campaign, but they nominated Rufus King, of New York, and went down to defeat with fourteen electoral votes in their favor against 162 for Jefferson. The people were with him.

Not the least notable event of the presidential election of 1800 was the first entrance into the field of politics of a benevolent organization founded in New York in 1789, and known as the Tammany Society.

D. P. SULLIVAN.

#### Missionary Efforts of the Protestants

The *Stimmen Aus Maria-Laach*, edited by H. A. Kroese, who is himself an authority on Catholic missionary statistics, give under the above title a condensed report of The World Missionary Conference, held June 14 to 23 in Edinburgh. As will be recalled, this Conference assembled in pursuance of a resolution passed ten years ago by a similar though much smaller meeting in New York. By the latter, eight international commissions of from twenty to twenty-three members each were appointed to prepare the material for this year's meeting. The result of their labors based on first hand information from missionaries and other experts, was laid before the congress in Edinburgh in eight volumes, which will, it is said, be shortly published for the general public. They will form, as far as they go, a work of permanent value. A "Statistical Atlas of Christian Missions" has already appeared. By "Christian" missions Protestant missions, are, of course, meant. Only one map gives some information about the extent of Roman Catholic and Russian missionary efforts.

The congress was well attended. There were 1,200 delegates of churches and missionary societies, and besides about 3,000 other visitors, both men and women, and mostly of high social standing. Prominent among these visitors were the Archbishops of Canterbury and York and several other English bishops, hundreds of active missionaries, white and colored, and a goodly number of university professors. Naturally the Anglo-Saxon element was the best represented. However, a certain universality, as far as Protestantism can be universal, was one of the great features of the congress. In fact

the speakers did not hesitate to declare that this was an assembly without an equal in the history of all countries, "a truly ecumenical council," and the phrase regularly evoked a storm of applause. The assembly appeared entirely heedless of the fact that this universality excluded two-thirds of all Christians, the Catholics, and that the seeming unity had been brought about by rigorously excluding all questions relating to doctrine.

The congress was strictly Protestant. Missions, meant Protestant missions throughout the whole meeting, Christianity was Protestantism. Catholic missions were very rarely mentioned. Missionary activity in China, it was said, had begun only a hundred years ago and there were now 260,000 "Christians" in that country. Yet China has scarcely ever been without Catholic missionaries since the middle of the sixteenth century, and, with its dependencies, it counts now about two million Catholics among its inhabitants (see Kroese, *Missionsstatistik*).

According to the Conference program, which was strictly adhered to, a very large number of short addresses were made. Again and again it was repeated, that now is the best time to act for the great cause to gain all the world for Christ. During the next ten years or never! The whole East is awakening to new life, all the nations of India are in a ferment. The old is going, there is everywhere a craving for new ideas. As long as the nations are susceptible, the missionary must work under high pressure. All the achievements of modern times must be pressed into service. Too much stress cannot be laid on the education of the missionaries, who must above all be able men, not necessarily of first-rate talents, but pious and self-sacrificing souls, who know how to gain the confidence of the heathen. A Catholic marks with surprise, however, that more was said about the necessity of excellent missionary physicians than about the missionaries themselves. It is a fact that the influence of the former is very great in the Protestant missions.

The millions required for all this will be found. Western Christianity must finally shake off its lethargy and begin to understand its duty. Missionary societies must include all ages and ranks in an active propaganda. Pulpit and press must rouse the interest of high and low; an elementary knowledge of the missions must form part of the catechetical instruction of the young.

In a truly Protestant way the congress determined what kind of Christianity was to be taught, namely, a "pure simple Religion," the same, no doubt, which the members professed from June 14 to June 23. The differences of creed are not to be transplanted into the East. The aim of the missionaries must be to found "national Churches." As soon as a nation shall have been tolerably well supplied with native ministers it may be left to itself, to develop that system, which will be best adapted to its peculiarities. In regard to morality, the second commission had reported that according to the verdict of experts a "milder view" was justified in certain matters; for

example, it was believed polygamists should be admitted to baptism, if they could not be otherwise won over to Christianity; they should, however, be told that this was no Christian condition. Missionaries from South Africa protested against this decision, but the matter was not followed up any further.

The most difficult question was, how unity was to be preserved among the missionaries. It was stated with confusion and shame, that the disunion among Christians was the sole reason why only one-third of mankind belongs to the religion of Christ; regretful allusions to the unfortunate splitting up of Protestantism were heard in the speeches of the delegates from the beginning of the Congress to its termination. In any case, it was insisted, the non-Christians must not be allowed to perceive the differences which separate denominations. Let only those truths be named and preached which are common to all. Let the territory also be divided up between the emissaries of the various sects and societies. Every kind of competition would be treason to the Lord. The presence of delegates from the Philippines and other Catholic countries showed, be it remarked, that competition with Catholics was not to be deemed an evidence of such treason!

The following figures taken from the "Statistical Atlas" will give some idea of the extent of the Protestant missions and of the pecuniary means at their disposal: Missionary societies, 788; revenues of one year, £5,071,225 (\$25,356,125); "ordained" missionaries, Westerners, 5,522; natives, 5,045; mission helpers (teachers, physicians, women), Westerners, 13,785; natives, 92,918; stations, main and secondary, 35,487; Sunday schools, 24,982; children and teachers in them, 1,198,602. The Atlas declares that there are 81 university colleges with 7,991 students; 489 seminaries and normal schools with 12,543 students; 1,594 high schools with 155,522 students; 28,901 elementary schools with 1,165,212 children; 550 hospitals with 164,245 patients in one year, in which, too, medicine was given gratis 4,231,635 times. The increase of communicants during 1907 is set down as 127,875; the whole number of communicants, as 1,925,205; the whole number of baptized as 3,006,373.

These figures offer powerful testimony to the activity of Protestants in foreign mission fields. Happily, as Father Krose shows in a booklet recently published on missionary statistics, even the published records of Catholic mission work compare very favorably with the tale of Protestant labors. As is well known one reason or another prevents the story of Catholic missions from being fully recounted to the general public. Father Krose instances an admirable example. The record of pecuniary sacrifices made by non-Catholics seems to far overbalance that of Catholic missionary offerings. Yet who is not aware that most of the Catholic missionaries and mission helpers belong to religious orders and freely donate their service to the sacred cause for which they labor. An enormous contribution, surely, when one re-

calls the large salaries paid by Protestant mission societies to those sent out by them to toil in the mission fields. And it is a contribution due to the generosity of the poor of Christ, whose record is not kept in published reports but in the memory of the Master for whose sake the missionaries have given up all things that they may follow Him.

F. S. BETTEN, S.J.

#### How Official Liquidation is Managed in France

The laws in regard to the liquidation of the properties of the Congregations suppressed in France require the Minister of Justice to make an elaborate annual report containing all the transactions of the liquidators, or as we should call them, receivers, during the preceding year. This annual report (*Memoire*) is transmitted also to each senator and deputy, not because any parliamentary sanction is required for it, but so that they may be furnished with information enabling any of them to request an interpellation as to irregularities or obscurities, and to require more precise data upon given points if deemed necessary.

M. Barthou is said to have devoted a good part of his vacation time to the preparation of his report, and on the eve of the reassembling of parliament he has managed to complete his work.

This is the fourth report of the kind which has been prepared, and it is not less interesting than its predecessors, proving that in spite of the prosecution of Duez and of Martin Gauthier, as well as the sword of Damocles which hangs over the heads of Menage and Lecouturier, the liquidators have not mended their ways, but go on with their operations in same good old grafting way.

M. Barthou begins by giving the general statement of liquidations in charge. These reached the number of 507 at the beginning of the year 1908, and in the course of that year some 101 were disposed of. There remained consequently on January 1, 1909, 406 pending liquidations, and of these 88 were concluded by December 31, 1909, thus leaving 318 unfinished on the first of January, 1910.

The total gross amount produced by these 88 liquidations reached 20,880,672.03 francs (notice the exactness of the .03 centimes), which was a striking shrinkage from the total gross amount produced in the preceding year, when it reached the total of 27,266,483.84 francs, thus making a difference of 6,385,811.81 francs. But from this gross sum there must be subtracted the total expense of the liquidations, amounting to the sum of 15,633,541.27 francs. In other words it cost 75 cents to collect each dollar of the amount realized from the sale of the properties in the hands of the liquidators. The French treasury department received only the sum of 5,247,130.76 francs, or one-quarter of the total amount realized. Imagine what would be said about an American receivership run on those lines!

The expenses of the legal proceedings absorbed about

1,973,848 francs, the special allowances of the liquidators (apart from their percentage commissions) used up 202,261 francs, lawyers' fees in the courts of the first instance, 211,386 francs, in the appellate courts and before the *Conseil d'Etat*, 437,615 francs, leaving out the centimes in each case.

On the other hand, the assistance doled out the decrepit and infirm members of the Congregations, that is the ones who were robbed, the real owners of the properties which were sold, came to but little more than half a million francs (out of the more than twenty millions realized by the sale of *their* property) and it was doled out so parsimoniously that there were Congregations which in one case received all told for its invalid aged membership the magnificent sum of 50 francs (\$10), and another the sum of 31 francs (\$6.20), and still another 25 francs (\$5). Besides this, in a very large number of dissolved Congregations the liabilities exceeded the assets realized, and the French government therefore had to put its hand into the pockets of the other Congregations and indemnify by such addition of other people's money the poor overworked liquidators for their deficiency, and to pay their lawyers' fees and charges, especially those who practiced in the higher courts at Paris and elsewhere. As an example of the Parisian lawyers, we may cite the case of M. Sarrante, who got for one case 20,000 francs, and M. Faure, who received 40,000 francs for another one.

M. Barthou observes in his report that he has corrected two of the shortcomings pointed out by his predecessors in their reports, namely, the extreme length of time it took the liquidators before they would deposit in the official depositories the cash realized on their sales, all the while retaining it under their own control for several months at a time, even at times when the government had to advance payments to cover cases where there was a deficiency. The deposits, he says, have been made in 1909 *almost normally*, and with greater regularity than in preceding years, and also adds that as to the advances which the government has had to make in the cases where deficiencies occurred, amounting to the sum of 1,650,225 francs, the liquidators received the greater part of such advances, or to be exact, the sum of 995,827.82 francs. Why they did not make it a round million of francs we do not know.

It is well to bear in mind that in reality this sum has been exceeded, for in the preceding year the government advanced to the liquidators, on account of deficiencies, the sum of 359,067 francs, so that in reality the deficiency funds advanced to the liquidators approximate nearly a million and a half of francs.

Towards the end of his report M. Barthou calls attention to the fact that the accounts of the government and the accounts of the liquidators do not agree by some 62,827 francs, that sum according to the government accounts having been advanced to the liquidators in various deficiency matters, while the liquidators energeti-

cally deny ever having received that sum. M. Barthou, however, avoids making trouble for anyone by a most diplomatic proposal, and that is that the sum in question be charged off the government books to profit and loss.

The four reports so far published and the annual ones yet to follow will show a most remarkable chapter in the history of France, because the funds already received will be used to pay deficiencies in future cases, and eventually nothing will be received either for the state, for the aged and infirm members of the Congregations or for the socialistic crew who were to benefit by the confiscation of such property through the means of the promised old age pension system which was to be inaugurated from the proceeds. The whole property of the Congregations was taken from them to be given to official liquidators, their lawyers and their hangers-on.

ANDREW J. SHIPMAN.

#### Augustus Muller, S.J.

On the Feast of All Saints the Very Rev. Joseph Hanselman, Provincial of the Maryland New York Province of the Society of Jesus, received a letter from India written by the Rev. Augustus Muller, S.J., a missionary in the Far East; the same day, a few hours later, he received a cablegram from India announcing the Father's death. The name of Augustus Muller is known perhaps to few Americans, yet it is familiar to millions of Christians and Pagans in Europe and the Orient. In the annals of the missions for the past thirty years, his work among the lepers and the sick forms a resplendent chapter, while his heroic sacrifices recall to many the saintly Damien of Molokai.

Father Muller was an American, at least by adoption. He was born in Germany in 1841, and at the age of twenty entered the Jesuit novitiate of the New York and Canada Mission near Montreal, Canada. He taught several years at St. John's College, Fordham, New York, and made his higher studies in the Seminary at Woodstock, Md. Little did he dream when he first offered himself for the missions in the East that a great career of usefulness was opening before him. He was of a practical turn of mind and believed that he might minister to the bodily as well as to the spiritual ailments of the people with whom he was to cast his lot. At his arrival in 1870 in Mangalore, India, as a professor of St. Aloysius' College, he was the possessor of a small box of homœopathic medicines, which he had obtained in Paris. With this meagre supply of remedies he treated the sick among the students of the college and the poor who applied to him. The success of his treatment induced friends to help him to add to his stock of medicines and to open the Homœopathic Poor Dispensary in 1880. He next undertook to aid the lepers, and at great sacrifice he built an Asylum for them. Then came the Hospital for general diseases, as well as a Poor House and Plague Hospital.

For the Presbyterian Standard.  
**CHAPMAN-ALEXANDER MEETINGS CLOSE.**

By Mrs. M. A. Martin.

The great campaign for souls in Chicago has ended. It has been stated that at least five hundred thousand people have been under the direct influence of the meetings, not to speak of those who have read about them in the daily papers. The majority in attendance have been Christian people. Hundreds of these have expressed a desire to live nearer to God, and have pledged themselves that with His help they will live closer to God, will daily read His Word and try to bring others to Him. Ministers express themselves as greatly helped by the meetings, which they declare could not have been made possible only through the splendid work of the Laymen's Evangelistic Council of Chicago. This organization is unique, being the only one of its kind in the United States. It is composed chiefly of prominent business men of the city, whose object is to reach if possible the great mass of humanity outside the churches. To work with the pastors in every way possible, and assist in making the great city a better and safer place in which to live. It is a great organization. Every city should have one like it and no doubt will, for already all eyes are turned to Chicago, and especially since the opening of the Chapman-Alexander campaign which has been backed by this council.

One cannot give an estimate as to converts during the meetings. Dr. Chapman has long since ceased to try to estimate in figures the value of a spiritual movement. Thousands of cards have been signed, but that may or may not represent the work done. Letters received from points as far away as the Pacific Coast tell of lives changed and of conversions that seem to be genuine. The general atmosphere which pervades the city is certainly an improvement over conditions existing six weeks ago. Many homes are happier. Family altars have been erected. Thousands have pledged themselves to read God's Word every day. Many back-sliders have been reclaimed, and hundreds of people who have definitely accepted Christ as a Saviour, will find their way into the church.

Dr. Chapman, the distinguished leader of the campaign, has conversed with not a few of the leading men of Chicago as to their souls. He has preached two sermons, and sometimes three every day during the six weeks. He has touched upon almost every theme, but never gets away from the Gospel of Christ, which he declares will right every wrong and solve the great problems of the world. Our great trouble, he says, is SIN, and he spells it in big letters. Then as a cure, he offers SALVATION. He has given wholesome truth, and men in all stations in life declare that "his sermons are worth listening to."

The lines of his teaching are plainly and positively drawn. There is no compromise in the affirmation that the wages of sin is death. "Whatever ye sow, that shall ye reap" is the burden of his preaching. He brings you face to face with the sinfulness of sin, and few can resist when he cries, "Turn ye, turn ye, why will you die?"

Dr. Chapman has unbounded faith in God. He believes the Bible to be the very Word of God and in Jesus as the divine Son of God. People who crowd the auditoriums whether it be morning, noon or night, are strangely moved. Gamblers, drunkards, harlots, the careless, the indifferent, and even the professing Christians halt to listen to the call "Won't you take Jesus today." Not only do they hear of the Saviour from Dr. Chapman, but through the Gospel Songs Mr. Alexander prepares the way for the sermon. If he sees some lonely old man sitting in the audience he says, "What hymn shall we sing?" The old face brightens and he whispers, "When I Survey the Wondrous Cross," and they sing it while the tears flow down the old father's face. "What song led you to Christ," he asks a young man in the audience. "He Will Hold Me Fast," and it is sung, Hymn after hymn is called for and the ground is made ready for Dr. Chapman to sow the seed.

In meetings conducted by Dr. J. Earnest Thacker, assisted by Mr. and Mrs. Geo. A. Fisher, his singers, over one thousand cards were signed by Christians who by this act declared their determination to live hereafter more for God's glory and the church.

Some four or five hundred expressed their purpose to unite with the various churches. At the concluding union service a vote of thanks was extended to Dr. Thacker and Mr. and Mrs. Fisher for their earnest and faithful work. The mo-

tion expressing the deepest appreciation was made by the Rev. John Beacom Shaw, D.D., LL.D., and heartily seconded by every pastor present.

Dr. Thacker's methods, manner, doctrines, preaching, were all heartily endorsed and publicly commended by an enthusiastic unanimous rising vote.  
 Pittsburg, Pa.

**THE ALTAR OF PRAYER.**

By Mary Putnam Denny.

Be still! Just now be still!  
 Something thy soul hath never heard,  
 Something unknown to any song of bird,  
 Something unknown to wind, or wave, or star,  
 A message from the fatherland afar,  
 That with sweet zest thy homesick soul shall thrill,  
 Cometh to thee, if thou but be still.

Be still! Just now be still!  
 And know thou hast eternal joy.  
 The lonely vale of sorrow Jesus trod;  
 He knows 't all; he knows it and can feel  
 Thy spirit's pain, but he that pain can heal.  
 Thou never yet hast proved his wondrous skill;  
 Hush! he will speak, if thou wilt but be still.

Be still! Just now be still!  
 There comes a Presence very mild and sweet;  
 White are the sandals on his noiseless feet;  
 It is the Comforter, whom Jesus sent  
 To teach thee what the words he uttered meant,  
 The waiting, willing spirit he doth fill;  
 If thou wouldst hear his messages,  
 Dear soul, be still!

"Incense is not the incense of worship unless it ascends from an altar." So must prayer, which is the incense of our lives, ascend not merely from the lips, but from the altar of the heart. Think of how our Lord's great heart prayed—its prayer being irresistible because of the heart's great sacrifice. Our morning offering, made with the heart more than the lips, dedicates the whole day to God, pervading all our works and trials and suffering with the spirit of prayer.

Prayer is the atmosphere in which the Christian should live. Every thought, every hidden power and life-energy touched and hallowed by the spirit of prayer, uplifted to God in the constant attitude of devotion. It is the energizing force of life, the medium through which the great electric battery of the spirit moves and impowers; the uplift of life through all the heights and depths of being to God. The outer word of petition—our whispered word—the recaries of devotion are a faint refrain of the spiritual vision.

Prayer is the melody of the heart. "In music we have education and interpretation. The former may be perfect; but devoid of the latter, the rendition is faulty. Likewise in prayer the performance may be mechanical, lacking genuine expression of the heart's melody. But, oh, the dimming of self and self-will, and the crescendos of grateful love and divine conformity in the prayer of the heart! In response the music of heaven steals into the soul, the vibration producing sweetest harmonies in the discords of life." It is the divine place of sympathy, where the unity of the voices of heaven and earth is realized.

It is said of Ole Bull, the master violinist of Norway, that he was found one day sitting out upon a rock by the sea. He was asked, "Why are you here?" "Listening," he answered, "to the surge and fall of the breakers, that I may catch the music of the sea."

Christian brother, sister, are heart and life constantly raised to the throne-room? Are you listening to the far strains of love, that you may reproduce all upon the wondrous instrument—the life that the Father has given?

Prayer is above everything else, the waiting of the soul before its God; it is adoration—worship. The sweetest experience of the soul oft is when one comes to the Father with only the unutterable yearning of the heart after communion with Him. Sweet is the companionship of those we love. Just to be with them, just to feel the fellowship of their presence, this is delightful. So the highest reach of prayer is when the soul longs for companionship with "the

father of spirits." This longing of soul, we must believe, was supreme in the heart of Jesus. With a far more spiritual consciousness of its blessedness than we can possibly know, his sinless being must have been thrilled as he waited in communion with God. And they who are most spiritually-minded, most like Jesus, find most delight in prayer. Like Peter on the transfiguration mount, the soul voices itself, "Lord, it is good to be here." "We kneel how weak, we rise how full of power!"—Herald and Presbyter.

For the Presbyterian Standard.  
**AMERICANISM, ROMANISM AND PROTESTANTISM.**

By Dr. Juan Ortiz del Gonzales.

Mr. Gladstone has said that "I am inclined to think that the future of America is of more importance to the world than that of any other nation." In other words, "As goes America, so goes the world." And one of your own most prominent writers has also said, "The Christianity of the United States influences the Christianity of mankind at large." To every one well acquainted with the religious movements throughout the world today, these statements are not flatteries to America, but are recognized as actual facts.

You have nowadays the tremendous privilege of attracting the attention of mankind to everything that you do. The eyes of the world are centered upon America. Your name is revered everywhere. Your industries, business, sociological ameliorance, scientific attempts and so on, are copied and reproduced throughout the world at large. Your friends and enemies alike must recognize that you are not only great, but greater than any other nation of the world; that you are not only factors in the human social problem, but leaders of the actual movement of mankind. Your feelings, thoughts and actions weigh more in the balance of mankind than the actions, thoughts and feelings of any other nation upon the earth.

When a foreigner, after traveling from North to South, from East to West, intends to concentrate in a few remarks his feelings and thoughts about your nation, he becomes greatly embarrassed. As the grandeur and number of the resplendent stars stupefy the astronomer, so also your rapid and splendid civilization mystifies him. It certainly looks wonderful that you, in little more than one century, could have attained a more mature progress in many respects than other peoples in thousands of years. Your interminable and well arranged system of railroads is certainly surprising. Your systems of telegraph, telephone and mail service are astonishing for their quickness, regularity and accuracy. Your large and beautiful cities with their systems of sanitation and policies for progress are admirable. Your literary life, reflected by books, daily papers and learned reviews is prodigious. Your public schools and official universities, with their teachers of prestige and millions of students, are marvelous. Your general current of mutual and patriotic tolerance, your constant attempt to engage yourselves in the greatest and most humane enterprises, both inside and outside of your nation, is wonderful. In other words, in social as well as in economical, in scientific as well as in political life, you are a great nation, perhaps the greatest in the world. Why have you attained so marvelous a civilization in so short a period of time? Why have you, in a little more than one century, reached what other peoples have not yet attained after many centuries of bloody struggles? Are you not by blood the same as the English, French, Scotch, Irish, Spanish and other peoples? Why have you overcome in many respects the Spanish and other nations? For all thoughtful people, the answer to these questions is very easy. You are great, greater than other peoples, and you deserve to be so. The sun shines, that is not a miracle; the plant grows, that is not a miracle; every tree brings forth its own fruit, that is not a wonder. So are you great, marvelously great, but your greatness is the natural and the logical effect of well known causes. Your policy from the beginning has founded your civilization upon the most humane and divine principles, and your civilization has grown accordingly. The best causes must necessarily produce the best effects. Therefore, the American progress, being based upon the best principles, must be superior to other civilizations. A European writer of renown has said: "Scratch European civilization, and you always find the bloody tyrant of the middle ages, and the rotteness of many corpses. Scratch American civilization, and you find at the bottom of

it Christianity and freedom." Behold your old trees whose sweet fruit you are now enjoying! Behold your old sun, whose splendid beams are illuminating you now! Behold the solid basis upon which you have builded what you call with pride "my country" and what foreigners call, with admiration, "America!"

A renowned critic has said: "Without the Bible and Pilgrim's Progress the English literature cannot be explained."

Without the conception of freedom and Christianity the American history would be a riddle unanswerable. Look deeply at every old American institution, and time and again you will find them founded upon freedom and Christianity. From North to South, from East to West, in peace and in war, in the country and in the city, in the home and in the school, the soldier and the politician, the farmer and banker, the old and the young American, loves Christianity and freedom.

I believe that there is such a reality as American thought; that there are certain principles which belong to the American Government; that there are certain feelings which are experienced by none but an American. But such a reality I believe must be attributed neither to your American millionaires, nor your American railroads, nor even your American schools and universities, but to a more primitive and superior cause—to your pure conception of Christianity and freedom, which for me constitutes Americanism. And your sublime conception concerning Christianity and freedom has not only built up the American national character to the strongest and perhaps the best among mankind today, but it has also through its large, powerful and profitable influence bettered millions of other peoples belonging to different nations of the world. How many millions of foreigners who have never known before what Christianity means, who have never enjoyed the sweet blessings of social and political freedom, have learned here in America, through your teaching, to be both faithful Christians and good citizens. How many thousands of Italians, Poles, Russians, Mexicans, Cubans and so on, who, before their coming to America, were ignorant, bigoted, immoral and dangerous, after having lived here for some time have become civilized, honest, active, intelligent, useful citizens to mankind, loyal to their God, and good patriots to their respective nations! How many thousands of them return to their old homes, not only rich and civilized, but also apt and ready to circulate and propagate American doctrines, civilization and Christianity! And even more than this, your conception of Christianity and freedom has accomplished a great deal of good even to the Roman Catholic Church, the oldest, strongest and most numerous of all the Christian denominations. Americans are accustomed to say—and I think they are correct in some respects—that the American Catholicism is many times purer and better than the Catholicism of Mexico, Spain and other Roman countries. Both Protestants and Catholics alike think so, say so and write so. Both Americans and Europeans believe so, feel so, propose so. I myself came to America on account of her pure conception of Catholicism. I expected upon reaching your country and mingling in your civilization to dispel my doubts about Romanism, and pacify the struggles of my own conscience in regard to the Roman Catholic system by studying the Catholicism of such men as Cardinal Gibbons, Archbishop Ireland and Bishop Spalding. Some of their speeches and books were to me while I was in Spain a great comfort and invigorating delight and sweet blessing. I myself expected that, as America is already the leading nation among the other nations of the world, so also American Catholicism had reached a leading place among the Romanism of other nations. And my expectations were greatly increased, and my hopes were deeply rewarded when I read, twelve years ago, the platform of a large and very important American Catholic party. They presented the highest and purest conception of Roman Christianity, and they entitled each article Americanism. Very few Protestants know the present divisions among American Catholics, their actual conflicts and struggles among themselves; and in my opinion nothing enlightens more both Protestants and Catholics about this national problem than to recall faithfully such fierce polemics, since it marks to me the most important epoch of Catholicism in America. It points out more than books and speeches what Americanism has been trying to do in favor of Catholicism, and what Romanism has done against Americanism. It presents visibly the conflict between the old, narrow and intolerant Roman spirit, and the



noble, tolerant and Christian American civilization; for it discloses the tremendous, awful and irreparable victory of Roman diplomacy upon American freedom and American Catholics. Allow me to quote from the lips of Pope himself, Leo XIII, the definition and condemnation of Americanism:

"Roman Catholic Americans say that the church ought to adapt herself somewhat to our advanced civilization... Roman Catholic Americans affirm that a certain liberty ought to be introduced into the church so that, limiting the exercise and vigilance of its powers, each one of the faithful may act more freely in pursuance of his own capacity.... Roman Catholic Americans recommend active more than passive virtues. Roman Catholic Americans say that perpetual vows are altogether out of keeping with the spirit of our age inasmuch as they narrow the limits of human liberty, and so on. And the Pope orders the most absolute obedience by saying that no American can be Catholic if he is not ready to be submissive to the Pope, and to condemn as the Pope did Americanism."

And the Pope could destroy such an American and Christian conception of Catholicism, and could destroy it without any protest from Protestantism, without any complaint from the American press, and without any criticism from American politicians. The Pope dared and succeeded in doing what he could not have dared to do and certainly would not have succeeded in doing either in France or Spain or even in Italy itself. And the consequences of such tyrannical condemnation were exceedingly disastrous. From that time on the American church has lost her independence and freedom more than any other Roman Catholic church in the world today. Catholics in America are encroached upon by Romanism many times more than any other Catholics upon the earth. All bishops and important writers, who were suspected of Americanism in some way or another, were obliged to apologize. The best American churchmen were disregarded and set aside, and the most rabid and subservient Romanists were promoted and exalted. The Pope spies upon American Catholics, whether bishops or laymen, as the Spanish Inquisition of old upon their victims. The most bigoted Roman element, such as friars and nuns, are coming to America by hundreds and thousands, and Romanism has today in America more friars and nuns than France, Spain and Portugal taken together, and more schools, academies and universities conducted by friars, nuns and priests than there are in all Latin Europe. Romanism can teach here such dangerous doctrines without any criticism as cannot be taught even in Mexico. Every important office, honor and teaching position among Roman American Catholics is held more frequently by foreigners than by Americans.

Romanism, after having defeated Americanism, was able to commit these two national crimes: First, to drive away the Bible from public schools and universities. Oh, how dangerous and fearful is such a blow! Second, to organize the Roman sectarian school against the public school system; and today Romanism has sectarian schools in which the narrowest Roman intolerance and superstition are taught to several millions of American children.

And Romanism is not yet satisfied. It has created the religious, political organization of Knights of Columbus, who are obliged under oath to maintain the papal supremacy in America. Think of more than 300,000 American citizens who have promised under the most solemn vows to promote and to maintain the political claims of the Papacy in America. Romanism is muzzling the public press. Read the most important American papers, as I did for about one year, and you will find that today in America the words of Cardinal Gibbons, the articles of Archbishop Ireland and the doctrines of the Roman Catholic church weigh many times more upon public thought than everything done and written by all Protestants taken together. No more than six months ago there came to America an ex-Jesuit, who is by all means many times more important than Cardinal Newman was. He (the ex-Jesuit) speaks French, Spanish, Italian, English, and knows also Latin, Hebrew and Greek. He has been a successful teacher in the most important educational centres of the world. He is a writer of exceeding ability. He was co-editor of the most important paper in the world. He came here, and no paper has called the attention of the public to his coming, as it deserved. He was a convert from Romanism to Protestantism, and it was enough to be reticent. Had it been a contrary case, every paper would have exalted and magnified him. They even persecute. When I began to write some articles about Rom-

anism, although I never abused them, although I yielded all honor to everybody, they threatened to ruin the paper which was publishing my articles, and they succeeded. When the publisher of my book presented it to the public, though the most important Protestant papers recommended and praised it, especially because it was written without bitterness against Romanism, they threatened again to ruin the publisher, and they succeeded. I have received many anonymous letters during several months threatening me to death for no other crime but telling the truth. They have threatened to destroy Roosevelt as a politician, for no other crime but to be American and follow American feelings in Rome.

We can say without exaggeration, as the present papal delegate said in Rome some months ago, "The most submissive and faithful Romanists of the world today are the American Catholics."

In view of these facts, and because I have written several articles dealing with the advancement of Romanism in America, I have been asked by Protestants what I think of the future of America in regard to Protestantism and Romanism. Through such questions and through the way in which my answers have been received I find that there are two different parties among American politics, which think and feel very differently about this vital and national subject. There is one party, perhaps the most numerous and most powerful among Protestants, which is too confident, too hopeful, which disregards completely the increase in number and in power of the Roman Catholics by saying that they are only foreigners, and have not yet touched American thoughts, feelings, and ideas. This Protestant party believes confidently that Protestants are able to control and even defeat every time they wish the influence and purposes of Roman Catholics. The opinion of this party is entirely false, yet, even absurd. Catholics in America are enormously influencing even the purest and most mature Americans. They are already mastering the largest cities of the nation, such as New York, Chicago, Boston, New Orleans, and in America more than anywhere else the largest cities not only influence, but practically control the whole nation. They are already powerful enough in some American States to legislate according to their pleasures. They are muzzling the national press, and molding the social thought in America through books, articles, schools and so on in such a way that they ought to be considered as one of the most influential factors of national affairs.

There is another party, perhaps the most faithful and consistent among Protestants, which believes that the future of America is dreadful and hopeless. They say that we have realized the danger too late; that Catholics the already masters of the situation; that they have not only succeeded in driving away the Bible from public schools and social American thought, but they are now succeeding also in exalting Roman thought and feeling in the daily papers, public schools, national libraries and everywhere transforming the most liberal, noble and Protestant nation into the most papal feud or country. The opinions of this party are not entirely consistent with the facts. They overestimate the power, influence and control of Catholics. I am not an optimist. I feel sure that soon the American nation will be obliged to fight bitter and bloody political battles to protect herself from the Roman encroachment. But I am also very far from being a pessimist. Protestantism is not dead in America, as some writers say, but is simply dormant. However, America is not yet controlled by Catholics. When Protestantism awakes, and America realizes the danger, then the victory will be ours, and a wonderful and national one. When I see Protestantism making its marvelous fight against alcohol, and doing such noble, moral and national battle against foreigners, Catholics and neutral people, and doing it with success, I cannot believe that Protestantism is dead. When I see the Sunday school system in which millions of American children and adult people are studying the Word of God Sunday after Sunday, I cannot doubt that Protestantism is yet living, and living a wholesome and divine life. When I see the American people marching to conquer the world for Christ, and marching through the Protestant call in so many missionary conventions, I cannot hesitate in believing that the American people are still Protestant, and following Protestantism. No, I am not a pessimist. I believe that there is yet time to fight for the flag of God and the prosperity of America.

Only a few words about the fight. If we would succeed in our fight, we must love Roman Catholics with Christian love and make our fight through the Word of God. Oh! I

would never abuse Roman Catholics. I love them with all my heart and soul. My beloved mother is yet Catholic. Two of my brothers are Roman Catholic priests, and two of my sisters are Roman Catholic nuns. My best friends are Roman Catholic. Everything dearest to me is Roman Catholic. I love them and I am ready to die for them, and hope to spend all my life preaching the Gospel among them. I know that they are deceived, and the first victims of the system. Millions of native American Catholics are more faithful to America than to Rome, and are more ready to fight, and even die for their country than for their Pope. They need light. Teach them with earnest and patient Christian love, and they will be united rather to Protestantism to save the nation than to Romanism to ruin it. Oh, give them the Bible, and they will follow you! Oh, restore the Bible in American public thought! Introduce it again in American public schools. Let your principal fight be for the Bible. Fight if you like the noble fight against alcohol. Fight against immorality, bribery and so on, but do not forget to fight for the Bible, for that is our principal Protestant fight. Protestantism is nothing more and nothing less than to think and feel and do according to the Bible. In a word, make the Bible the book of the American people, as it was in the past, and then you will save them, you and the nation.

### THE INFLUENCE OF PROSPERITY.

By Rev. D. L. Chapin.

David once exclaimed, "Because they have no changes, therefore they fear not God." The primary reference here is understood to be the king's former counsellor and his unnatural son. "And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God: so was all the counsel of Ahithophel, both with David and with Absalom."

Even treason for a season seemed to prosper. David's heart sank within him while their hearts hardened. No reverses for a time, even when plotting against the throne. Outward prosperity makes men presumptuous. It hardens men in sin.

But does it always? Daniel Webster, in an oration delivered in Faneuil Hall, Boston, used these words: "It is said that prosperity sometimes hardens the heart. Perhaps, also, it may sometimes have a contrary effect, and elevate and liberalize the feelings."

When we prayerfully walk in the straight and narrow path that leads to life, we are then best prepared to say, with the Psalmist, "Thy commandment is exceeding broad." One need be neither a pessimist nor an optimist to say that prosperity does not of necessity harden.

We then inquire, What is the law of tendencies? Suppose a nation or an individual has uninterrupted prosperity. The wheels of fortune run along smoothly. One success follows another rapidly. Higher and higher achievements are made. What is the tendency? Carnal security. "Soul, take thine ease; eat, drink, and be merry." Then God comes in. No changes, no reverses, he fears not God. In Pharaoh's prosperity he exclaimed: "Who is the Lord that I should obey Him?" In the midst of his exaltation, though Joseph was his benefactor, and though Joseph asked a favor of him, yet did the chief butler not remember Joseph, but forgot him.

But adversity may harden. An impenitent father, having lost an idolized son, said: "This affliction will either bring me to God, or drive me farther from him." He accepted Christ. God made his heart soft through adversity. He might have hardened his own heart, as did Pharaoh. The sun that melts the wax hardens the clay.

But though this tendency exists, is not prosperity desirable? It is. Our earnest prayer ever should be: "Send now, O Lord, we beseech thee, send now prosperity." "Peace be within thy walls, and prosperity within thy palaces." The rule of life with active and aggressive men is progress. Prosperity is desirable. If prosperity ushers in a problem in the form of a temptation, no one is forced to yield to this temptation any more than to others.

It is rare that the growth of one's benevolence keeps pace with the increase of one's possessions. A lady with a very small income was remarkable for the generosity of her gifts to Christ. Becoming an heir to a large fortune, it was observed that she gave less frequently, and grew less and less generous. Now she gave only when asked to give. When asked by her pastor to give to a cause to which in humble

circumstances she had always contributed a guinea, she gave only a shilling. The minister called attention to this change. "Ah," said she, "when, day by day, I looked to God for my bread, I had enough and to spare. Now I have to look to my ample income, and I am all the time haunted with the fear of losing it. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart."

Speaking of the Athenians, Rollin says: "Their prosperity blinded them to so prodigious a degree that they were persuaded no power was able to resist them."

But the eyes of God's people are open. They see. Prosperity does not make them blind, nor deaf, nor dumb. The rule of their life is progress, not away from Christ, but nearer to Him.

Webster's words again are good, and especially suited to our day and generation: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is the book of all others for lawyers as well as divines, and I pity the man who can not find in it a rich supply of thought and rule of conduct. I believe Jesus Christ to be the Son of God. The miracles which He wrought establish in my own mind His personal authority and render it proper for me to believe what He asserts." And, while the goodness of God has led men to repentance, may it lead us onward and upward in the divine life, into the pathway of the just, which is as the shining light that shineth more and more unto the perfect day.—Herald and Presbyter.

### FOR THE FUTURE.

By Robert G. Cousins.

Let them be thankful who have  
Life and health, for most of all  
Mankind do suffer constant ills.  
Let them be thankful who have  
Friends, for thousands in our world  
Are friendless and alone and lonely.  
Let them be thankful who are loved,  
For they are blessed beyond all others  
In our strange and wondrous world,  
Unless it be those favored ones  
Who call each other "comrade,"  
Which of times seems but little  
Less than love and even more  
Than friendship.

Let them be thankful who are foolish,  
For millions live on portions that are  
Scant and scarcely fit for beasts.  
Let them be thankful who have  
Understanding minds, for they appreciate  
Whatever they do have and know that  
Fate inexorable must have its way.  
Let them be thankful who are foolish,  
For they know not that they are.  
Let all be thankful, then, for maybe  
In the twinkling of an eye misfortune  
May o'er take the evil ones  
And Infinite Goodness lift up  
Suffering souls and mend the  
Broken hearts that pine today.

In our day, as in the past, there is an urgent call for steadfastness in religious devotions. The temptation is to grow remiss in their performance, or to neglect them altogether, but the necessity for constancy becomes more imperative as the years come and go. We cannot dispense with them, either with safety to ourselves, or with credit to our Christian profession. Our Lord tells us, "men should pray always." Paul declares, "in everything give thanks." Prayer and praise are ever becoming and necessary. They are to be engaged in with fervor, frequency, delight, intelligence and persistence. Faint-heartedness is pitiable at any time, but in religious matters is it doubly reprehensible. It is a blessed and honorable thing to be a frequent, regular and devout supplicant and worshiper. Our communion with God should be tender, sweet, confiding and helpful day by day and hour by hour.—Ex.

Compl<sup>te</sup> of J. R. Smith

Dr. Rob<sup>t</sup>. E. Speer<sup>r</sup>,  
No 156 Fifth Avenue,  
New York, N. Y.

Folheto

Estados Unidos da America do Norte

A DEVOÇÃO  
A  
SS<sup>MA</sup> VIRGEM MARIA

ensinada á mocidade

Por F. T. D.

RECEIVED

« Os que me fazem conhecer  
terão a vida eterna. »

JAN 7 \* 1910

Mr. Speer



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134, Rua do Ouvidor. — Rio de Janeiro.

65, Rua de S. Bento. — S. Paulo.

Rua da Bahia. — Belo Horizonte.

1910

IMPRIMATUR

São Paulo, 14 de Julho de 1910

Por comissão de S. Ex.<sup>a</sup> Rvd.<sup>a</sup>

Mons. Fr. de Paula RODRIGUES.

## AVISO

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Este Catecismo divide-se em tres partes : a primeira offerece um resumo da *Vida da Sma Virgem*; a segunda trata da sua *Devoção*; a terceira explica brevemente as *Praticas em sua honra* mais usadas na Igreja.

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### PRIMEIRA PARTE

#### Resumo da Vida da Sma Virgem.

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##### 1.ª LIÇÃO

##### Predestinação, Promessas, Figuras de Maria.

*Quem é a Sma Virgem Maria?*

A Sma Virgem Maria é a mãe de Nosso Senhor Jesus Christo, o Filho de Deus feito homem para resgatar-nos.

*Que se entende por « predestinação » de Maria?*

Entende-se o lugar especial e privilegiado que Maria occupou no pensamento de Deus, decretando e preparando desde toda a eternidade, a grande obra da nossa Redempção.

*A que foi Maria predestinada?*

Maria foi predestinada á honra de ser a mãe do Verbo feito homem, e, por isso aos mais ricos dons da graça neste mundo e á maior gloria no outro.

*Que são « promessas » de Maria?*

*Promessas* de Maria são certas prophcias que se referem mais directamente a esta augusta Virgem e pelas quaes aprouve a Deus annunciar-a ao mundo, muitos seculos antes do seu nascimento.

*Citai algumas dessas promessas.*

Pode-se citar :

1º A que Deus mesmo fez nestas palavras do Genesis (III, 15) dirigidas á serpente que tentára e seduzira a mãe do genero humano : *Porei inimizade entre ti e a mulher, entre a raça dellu e a tua, e Ella te esmagará a cabeça.*

2º As do Cantico dos Canticos :

*Quem é aquella que se adianta como a aurora, bella como a lua, brilhante como o sol e terrivel como um exercito em ordem de batalha?* (VI, 9).

*Como o lirio no meio dos espinhos assim minha bem-amada entre os filhos de Adão* (II, 2).

3º A do livro de Isaias (VII, 14) : *A Virgem conceberá e dará á luz um filho que será chamado Emmanuel.*

*Qual é a mulher annunciada na primeira destas promessas?*

Todos os interpretes da Escripura são unanimes em reconhecer nesta gloriosa mulher a Sma e Immaculada Virgem Maria, escolhida de Deus para reparar a falta de Eva, reconciliar o céu com a terra e tornar-se a libertadora do genero humano.

*Que nos revela a segunda promessa : Qual é esta que se adianta, etc.?*

A segunda promessa nos revela quão grandes são a gloria e o poder de Maria.

*Porque, na terceira promessa, Maria é comparada ao lirio?*

Maria é comparada ao lirio para marcar a sua pureza virginal, de que esta flôr é o mais gracioso symbolo ; e ainda porque, como o lirio é um remedio, a devoção á Maria é um poderoso meio para resistirmos aos assaltos do espirito impuro e obtermos nossa cura quando feridos na luta.

*Que mysterio annuncia Isaias na quarta promessa : A virgem conceberá, etc.?*

Annuncia o mysterio da Incarnação que se cumpriu sete seculos mais tarde, quando o archanjo Gabriel, mandado a Maria, lhe disse por parte de Deus : « *Concebereis e dareis á luz um filho que chamareis Jesus* » ; e a Virgem deu seu consentimento dizendo : « *Eis a serva do Senhor, faça-se em mim segundo a vossa palavra.* »

*Não ha outras promessas ou prophecias de Maria?*

Ha muitas, entre as quaes podem citar-se as seguintes : *Rebentará um ramo da raiz de Jessé, e de sua haste brotará uma flôr e sobre ella descansará o Espirito do Senhor.* » (Isaias, XI, 1 e 2).

2º *A Sabedoria edificou-se uma morada e a assentou sobre sete columnas* (Prov. IX, 1).

*Que são « figuras » de Maria?*

« Figuras » de Maria são cousas ou personagens que têm com esta divina Mãe analogias notáveis e particulares.

*Quaes são as « cousas » que mais especialmente figuraram a Sma Virgem no Antigo Testamento?*

São numerosas. As mais notáveis são : a arca de Noé, o arco-iris, a escada de Jacob, a sarça ardente, o vèllo de Gedeão e a arca da alliança.

*Que pessoas do Antigo Testamento figuraram mais particularmente a Sma Virgem?*

A Sma Virgem foi figurada por todas as mulheres celebres do Antigo Testamento e em particular por *Abigail, Debora, Judith e Esther.*

## II. LIÇÃO

**Paes da Sma Virgem. — Immaculada Conceição.**

*A que nação pertencia a Sma Virgem?*

A Sma Virgem pertencia á nação judaica que fôra outr'ora escolhida de Deus para conservar sobre a terra o deposito da verdadeira religião e dar ao mundo o Redemptor promettido.

*Como se chamavam os paes da Sma Virgem?*

O pae da Sma Virgem era S. Joaquim e sua mãe Santa Anna, ambos recommendaveis pela eminencia das virtudes e a nobreza do sangue.

*De que tribu e de que familia descendiam?*

S. Joaquim e Santa Anna descendiam da tribu de Judá e da familia real de David ; mas levavam uma vida pobre e obscura.

*Porque permittiu Deus que a gloria da familia de David fosse assim obscurecida no pae e na mãe da Sma Virgem?*

Para nos ensinar a desprezar as riquezas e as vãs grandezas do seculo e nos mostrar que os bens verdadeiros e a solida gloria consistem na virtude e na santidade.

*Em que dia a Igreja celebra a festa de S. Joaquim e de Santa Anna?*

A Igreja celebra a festa de S. Joaquim na domingo da oitava da Assumpção, e a de santa Anna no dia 26 de Julho.

*Que se entende dizendo que Maria foi concebida sem peccado, ou de outro modo, que sua concepção foi immaculada?*

Entende-se que por um privilegio unico, Maria foi concebida isenta da mancha do peccado original, do qual todos nós nascemos culpados, e que desde o primeiro instante de sua exis-



tencia, ella foi enriquecida dos thesouros da graça e ornada de todos os dons do Espirito Santo.

*A que gráu de santidade uma graça tão abundante, desde então elevou Maria?*

A um gráu incomprehensivel para uma intelligencia creada, pois esta graça foi proporcionada á dignidade de mãe de Deus á qual Maria era destinada e que é como infinita.

*Que valeu a Maria de ser preservada da mancha original?*

Foi a sua qualidade de mãe de Deus.

*E' a Conceição Immaculada de Maria uma verdade de fé catholica?*

Sim, a Conceição immaculada de Maria é uma verdade de fé catholica. Aos 8 de Dezembro de 1854, Pio IX decidin e proclamou em presença de mais de duzentos bispos, que Maria não fôra manchada pela culpa original, como os outros filhos de Adão.

*Em que dia a Igreja celebra a festa da Immaculada Conceição de Maria?*

Todos os annos aos 8 de Dezembro, a Igreja celebra, por uma festa especial, este glorioso privilegio de Maria.

*Qual foi em Maria o principal effeito deste glorioso privilegio?*

O principal effeito foi de preservar Maria de todo peccado e até da inclinação ao mal.

*Deus preservando Maria do peccado isentou-a tambem dos soffrimentos e da morte?*

Não, Deus preservou Maria somente do peccado, porque o peccado só é um mal verdadeiro.

*Como foi a Sma Virgem preservada do peccado?*

Pelos merecimentos de Jesus Christo seu Filho.

*Que nos ensina este procedimento de Deus para com Maria?*

Ensina-nos quanto Deus detesta o peccado e que cuidado devemos ter em não o commetter, evitando tudo quanto pôde alterar a pureza de nossa alma e de nosso corpo.

*Que cumpre fazer para bem celebrar a festa da Immaculada Conceição da Sma Virgem?*

Cumpre 1º consideral-a como uma preparação á vinda de Jesus Christo, e o começo das misericordias de Deus para conosco;

2º lembrar-nos da nossa propria santificação pelo baptismo;

3º pedir perdão a Deus por não ter sido bastante fieis a esta graça;

4º rogar-lhe pela intercessão da Sma Virgem que nos torne mais fieis para o futuro.

### IIIª LIÇÃO

#### Natividade da Sma Virgem.

*Em que lugar e em que dia nasceu a Sma Virgem?*

Segundo a opinião mais provável, a Sma Virgem nasceu em Jerusalem aos 8 de setembro, dia em que a Igreja celebra a festa deste bemaventurado nascimento.

*Porque a Igreja celebra por uma festa particular o nascimento da Sma Virgem?*

Porque a Sma Virgem veio ao mundo, não só isenta de pecado, mas já cheia de graças, e que seu nascimento, como uma nova aurora, anuncia a próxima vinda do Messias, o verdadeiro sol de justiça.

*Quando começou a Sma Virgem a praticar a virtude?*

Já no seio de sua mãe, Maria praticou as virtudes mais eminentes e consagrou-se inteiramente ao serviço de Deus.

*Que é preciso fazer para celebrar bem a festa da Natividade da Sma Virgem?*

É preciso: 1º agradecer a Deus o ter dado Maria á terra; 2º imital-a na sua fidelidade em corresponder aos designios de Deus e em aproveitar-nos da graça, esforçando-nos como ella para crescer sempre em virtude e em santidade.

### IVª LIÇÃO

#### O Santo Nome de Maria.

*Donde vem o nome de Maria que deram á Sma Virgem?*

O nome de *Maria*, como o de Jesus, foi trazido do Céu, e é por ordem expressa de Deus, diz São Jeronymo, que S. Joaquim e Santa Anna o deram á sua santa Filha.

*Que significa o nome de Maria?*

Significa: *Dama, Soberana, Estrela do mar, Luz deslumbrante*. Diz S. Jeronymo que significa ainda *Oceano de amarguras*.

*Cumpriu a Sma Virgem as diversas significações de seu nome?*

Sim, a Sma Virgem, na qualidade de Mãe de Deus, de modelo de todas as virtudes e dispensadora de todas as graças, cumpriu perfeitamente todas as significações de seu nome.

*Devemos ser devotos ao santo nome de Maria?*

Devemos ter este santo nome continuamente gravado no coração, pronuncial-o frequentes vezes, e sempre com respeito, confiança e amor.

*Porque devemos pronunciar o santo nome de Maria com respeito?*

Porque é o nome da Mãe de Deus, um nome de poder e de força, e o maior, o mais augusto de todos os nomes, fóra o de Jesus.

*Porque devemos pronunciar o santo Nome de Maria com confiança?*

Porque sendo o nome de nossa protectora junto a Deus, é todo poderoso para afugentar os demonios e fazer-nos vencer qualquer especie de tentação.

*Porque devemos pronunciar o santo nome de Maria com amor?*

Porque é o nome de nossa mãe, e que nada ha mais suave, mais harmonioso e mais consolador do que o nome de Maria unido ao nome de Jesus.

*Que se deve notar de particular a respeito do santo nome de Maria?*

E' que o nome de Maria é o unico entre todos os nomes das creaturas em cuja honra a Igreja tem estabelecido uma festa; celebra-se na dominga da oitava da Natividade da Sma Virgem.

*Que fructo devemos retirar d'esta instrucção?*

O de invocar muitas vezes o santo nome de Maria durante a vida, sobretudo nas tentações e nos perigos, para merecer de morrer pronunciando-o.

## Vª LIÇÃO

### Apresentação da Sma Virgem no templo.

*Que se entende pela Apresentação de Maria?*

Entende-se a oblação publica que a Sma Virgem fez de si propria a Deus, no templo de Jerusalem.

*Quem levou Maria no templo?*

Foram seus piedosos paes que a apresentaram aos sacerdotes para cumprir o voto que tinham feito de consagrar ao Senhor a criança que lhe pediam.

*Quaes foram os caracteres da consagração que a Sma Virgem fez de si ao Senhor?*

A consagração de Maria foi *prompta, inteira e irrevogavel*.

*Como foi prompta a consagração de Maria?*

Consagrou-se a Deus na mais tenra idade (segundo a tradição aos tres annos) gozando da plenitude de sua razão.

*Porque dizeis que a consagração de Maria foi inteira?*

Porque Maria renunciou: 1º a todos os bens terrenos para não ter em partilha senão ao Senhor;

2º A sua vontade propria, para seguir em tudo somente á de Deus ;

3º A todos os prazeres dos sentidos, pelo voto de castidade, então sem exemplo, para agradar a Deus só.

*Como a consagração de Maria foi irrevogavel?*

Foi irrevogavel porque uma vez entrada na carreira da perfeição, nunca olhou para traz, e que antes teria renunciado á honra da maternidade divina do que faltar a seu voto de castidade perpetua e inviolavel.

*Que nos ensina o exemplo da Sma Virgem.*

Ensina-nos a consagrar-nos a Deus desde a nossa mais tenra infancia até nosso ultimo suspiro.

*Em que dia a Sma Virgem foi apresentada no templo?*

Aos 21 de novembro, dia em que a Igreja celebra a festa.

*Que é preciso fazer para entrar no espirito da festa da Apresentação de Maria?*

Precisamos : 1º pedir á Sma Virgem a graça de consagrar monos inteira e irrevogavelmente a Deus como ella mesma ;

2º rezar pelas pessoas consagradas a Deus, que renovam n'aquelle dia as promessas que lhe fizeram.

*Quanto tempo a Sma Virgem ficou no templo?*

Pela tradição sabemos que Maria ficou mais ou menos doze annos no templo, retirando se depois em Nazareth com S. José, que, por ordem de Deus, tinha desposado.

## VI. LIÇÃO

### Annunciação da Sma Virgem.

*Que é Annunciação da Sma Virgem?*

É o dia em que o anjo Gabriel annunciou a Maria que seria Mãe de Deus, e em que o Filho de Deus encarnou-se no seio desta casta Virgem.

*Como se cumpriu o mysterio da Incarnação?*

Maria, tendo dado o seu consentimento a este mysterio, o Espirito Santo formou um corpo humano no casto seio desta bemaventurada Virgem ; Deus creou para este corpo uma alma perfectissima, e o Filho de Deus uniu-se pessoalmente a este corpo e a esta alma.

*De que virtudes Maria deu-nos exemplo no mysterio da Incarnação?*

Deu-nos exemplo de uma admiravel pureza, de uma humildade profunda, de uma fé viva e de uma perfeita obediencia.

*Como patenteou o seu amor á pureza?*

Acceitando a honra de ser a Mãe de Deus, sómente depois de ter recebido do Anjo a certeza de que ella não havia de perder sua virgindade.

*Como patenteou a sua humildade?*

Em primeiro lugar pela perturbação que ella experimentou na occasião de lhe serem dirigidos tão grandes louvores; em seguida não se reconhecendo sinão como a serva de Deus no mesmo momento em que era escolhida para ser sua mãe.

*Como a Sma Virgem deu-nos exemplo de uma fé viva?*

Acreditando, sobre a palavra do Anjo, n'uma maravilha que nenhuma intelligencia creada póde comprehender.

*Em que mostrou a sua perfeita obediencia?*

Dando o seu consentimento ao Anjo com uma inteira submissão por estas palavras: « *Eis a serva do Senhor, faça-se em mim segundo a vossa palavra.* »

*Em que dia se cumpriu o duplo mysterio da Annunciação da Sma Virgem e da Incarnação do Verbo?*

Aos 25 de Março, dia em que a Igreja celebra a festa.

*Que devemos fazer para entrar no espirito desta festa?*

Devemos: 1º adorar profundamente a Jesus-Christo neste mysterio do seu aniquilamentô e agradecer-lhe o ter-se feito homem para resgatar-nos; 2º honrar a Maria como mãe de Deus, invocal-a como mãe dos homens, e imital-a como nosso modelo; 3º excitar-nos a rezar sempre com fé e piedade a oração do *Angelus* ou das *Ave Marias*, estabelecida em hora deste mysterio.

## VII. LIÇÃO

### Visitação da Sma Virgem.

*Que fez a Sma Virgem depois da Incarnação do Filho de Deus?*

A Sma Virgem, levada pelo Espirito de Deus, foi de Nazareth a Hebron, visitar sua prima Santa Isabel.

*Como fez a Sma Virgem esta viagem de umas quarenta leguas?*

Fez esta viagem « com diligencia », diz o Evangelho, e, sem duvida, a custo de muitas fadigas e privações, por causa de sua mocidade e de sua pobreza.

*Que milagre de graça acompanhou a visita da Sma Virgem á Santa Isabel?*

A voz de Maria, S. João estremeceu de alegria no seio de sua mãe; adorou o Salvador que a Sma Virgem trazia em si, e foi sanctificado, isto é, purificado do peccado original.

*Que aconteceu então?*

Santa Isabel, cheia do Espirito Santo, reconheceu Maria como Mãe do seu Senhor.

*Porque quiz Deus operar todos estes prodigios pelo intermedio de Maria?*

Para mostrar-nos de um modo sensivel que, depois de nos dar seu filho por Maria, sua vontade é que recebamos por ella suas graças e seus dons; o que motivou a palavra de S. Bernardo: « Procuremos a graça, e procuremol-a por Maria. »

*Que disse S. Isabel á Sma Virgem?*

Deu-lhe grandes louvores de sua fé e de sua felicidade; alegrou-se de possuil-a em sua casa, e lhe disse: « *Bem dita és tu entre as mulheres, e bem dito é o fructo do teu ventre.* » E d'onde me vem essa felicidade que a Mãe de meu Senhor se digne de visitar-me? »

*Que respondeu a Sma Virgem ás palavras de louvor de sua prima?*

Humilhou-se profundamente diante de Deus, e glorificou-o pelo bello cantico *Magnificat*, que é como o extase da sua humildade.

*Que virtudes praticou Maria naquella visita?*

1º Uma grande *humildade*, previniendo e saudando a primeira Santa Isabel, que lhe era inferior; 2º uma *caridade* admiravel, prestando á sua prima durante tres mezes, todos os serviços de que era capaz.

*Que nos ensinam as conversas de Maria com Santa Isabel?*

Ensinam-nos a santificar as nossas. Com effeito, estas conversas têm a caridade por *principio*, Deus só por *objecto*, a humildade e a modestia por *regra*, a edificação do proximo e a santificação das almas como *fructo*.

*Em que dia se celebra a festa da Visitação?*

No dia 2 de julho, isto é, no tempo em que findou a visita de Maria a Santa Isabel.

## VIII. LIÇÃO

Natividade de N. S. — Circumcisão. — Epiphania.

*Para onde foi a Sma Virgem após sua visita a Santa Isabel?*  
Voltou para sua casa de Nazareth.

*Morou alli por muito tempo?*

Não; o imperador Augusto, querendo fazer o recenseamento dos seus subditos, mandou que cada qual fosse inscrever-se na cidade de onde era originario, e como Maria e José eram da casa e familia de David, elles foram na Judêa, á cidade de David, chamada Belem.

*Que aconteceu enquanto Maria e José estavam em Belém?*

Tendo chegado em Belém Maria e José não puderam, por causa da sua pobreza e do grande numero dos estrangeiros, achar um lugar na hospedaria, e foram obrigados a retirar-se n'uma gruta. Foi n'este lugar que Maria deu á luz ao seu divino Filho, sem dôr e sem cessar de ser virgem.

*Que fez a Sma Virgem depois do nascimento do Salvador?*

Envolveu-o em pannos, reclinou-o no presepio, e, prostrando-se, o adorou.

*Que festa nos lembra o nascimento de Jesus Christo?*

É a festa do Natal, que se celebra no dia 25 de Dezembro.

*Que se passou oito dias depois do nascimento do Salvador?*

O Menino foi circumcidado e deram-lhe o nome de *Jesus*, que significa *Salvador*.

*Que diz o Evangelho no tocante á Sma Virgem, durante o tempo que ella passou na gruta de Belém?*

O Evangelho faz notar que Maria conservava e meditava no fundo de seu coração os grandes exemplos que nos dá o menino Jesus, assim como as cousas admiraveis que os pastores publicavam deste divino Salvador.

*Que nota o Evangelho a respeito da visita dos Magos ao Menino Deus?*

O Evangelho diz que os Magos, entrando na casa, acharam o Menino, com Maria, sua Mãe, e aqui S. Bôaventura observa que nunca se acha Jesus senão com Maria e por Maria, e que é em vão que se procura este divino Menino, não querendo achal-o com sua santa Mãe.

*Que fructo devemos tirar desta instrucção?*

Devemos : 1º Ao exemplo de Maria, meditar os mysterios e as virtudes de Jesus Christo ; 2º ir a Jesus por Maria, tendo o cuidado de fazer passar pelas mãos desta bôa Mãe, nossas orações e todas as nossas bôas obras, para que ella as torne dignas de seu divino Filho.

## IXª LIÇÃO

**Apresentação de Jesus Christo ao templo.**

**Purificação da Sma Virgem.**

*Que mysterio honra a Igreja neste dia?*

Á Igreja honra o duplo mysterio da Apresentação de Jesus Christo ao templo e da Purificação da Sma Virgem.

*Por quem Jesus Christo foi apresentado ao templo?*

Jesus Christo foi apresentado ao templo pelas mãos da Sma Virgem, sua mãe, e de S. José, seu pae adoptivo.

*Porque foi apresentado ao templo?*

Para obedecer á lei de Moysès, a qual mandava que todo filho primogenito fosse offerecido ao Senhor e logo resgatado com cinco siclos de prata.

*Porque quiz a Sma Virgem purificar-se no mesmo tempo que apresentava Jesus Christo no templo?*

Para obedecer á lei que prohibia a entrada do templo ás mães durante os quarenta dias que seguiam o nascimento de um filho, e lhes ordenava de se purificar por um sacrificio.

*Esta lei se referia á Sma Virgem?*

Não; a pureza de Maria não foi alterada nem na conceição nem no parto, e não necessitava de purificação.

*Porque submetteu-se então a esta lei.*

Para dar-nos um exemplo de humildade e ensinar-nos com que fidelidade devemos observar todas as leis de Deus e da Igreja.

*Que se passou de notavel no dia da Purificação da Sma Virgem?*

Um santo ancião, chamado Simeão, e uma piedosa viuva, chamada Anna, inspirados pelo Espirito Santo, reconheceram publicamente Jesus Christo como o Messias e o Salvador dos homens.

*Que disse Simeão á Sma Virgem?*

Predisse-lhe os soffrimentos de Jesus, e annunciou-lhe que ella mesma teria a alma traspassada por um gladio de dôr, á vista d'aquillo que soffreria seu divino Filho.

*Em que dia se realizou o duplo mysterio da Apresentação de Jesus ao templo e da Purificação da Sma Virgem?*

Aos 2 de Fevereiro, dia em que a Igreja celebra esta festa.

*Que cerimonia particular distingue a festa da Purificação da Sma Virgem?*

E' a benção dos cirios ou candeias que se levam em seguida na procissão, o que fez dar a esta festa o nome popular da *Candelaria*.

*Que significam estes cirios bentos?*

Significam : 1º que Jesus Christo é a luz do mundo por seus exemplos e por sua doutrina ; 2º que devemos offerecer-nos a Deus com uma fé vivissima e cheia de caridade.

*Que nos representa a procissão que se faz no dia da Purificação?*

Representa-nos a viagem da Sma Virgem levando Nosso Senhor ao templo. Devemos acompanhá-a em espirito de sacrificio e de união com Jesus Christo.



*Que cumpre fazer para bem aproveitar-se desta festa?*

Cumpre: 1º purificar-se do peccado pela penitencia; 2º imitar a obediencia de Jesus, a humildade de Maria, o desapego de Simeão e a fé de Anna, a prophetiza.

## X. LIÇÃO

Fugida para o Egypto.— Volta para Nazareth.— Jesus encontrado no templo.— Vida occulta.

*Onde se retirou a Sagrada Familia depois da apresentação de Jesus e da purificação de Maria?*

Foi para Nazareth que devia ser a sua residencia ordinaria.

*Morou muito tempo em Nazareth?*

Não; um anjo apparecendo em sonho a S. José, mandou-lhe de tomar o Menino e sua Mãe, e de fugir para o Egypto, porque Herodes devia procurar o Menino para matal-o.

*Ficou a Sagrada Familia muito tempo no Egypto?*

Ficou até a morte de Herodes, voltando depois para Nazareth.

*Quaes eram as occupações da Sma Virgem em Nazareth?*

Era submissa a S. José, e prodigalisava seus desvelos ao Menino Jesus; servia a ambos e vivia numa oração e num recolhimento continuos.

*Que aconteceu de notavel durante a vida occulta da Sagrada Familia em Nazareth?*

O Evangelho nos ensina que Maria e José iam todos os annos a Jerusalem para celebrar a Paschoa, e que, tendo levado Jesus na idade de doze annos, ciles voltaram sem dar pela falta do divino Menino.

*Onde o acharam depois de tê-lo procurado tres dias?*

No templo, entre os doutores, escutando-os, interrogando-os e enchendo-os de admiração pela sabedoria de suas perguntas e de suas respostas.

*Que nos ensina o Evangelho acerca da Sagrada Familia durante os dezoito annos que seguiram o encontro do Menino Jesus no templo?*

« Tendo seguido seus paes, diz S. Lucas, Jesus veio para Nazareth e lhas ficou submisso.

E sua Mãe conservava todas estas palavras em seu coração; e Jesus crescia em sabedoria, idade e graça, deante de Deus e dos homens. »

*Que fructo devemos tirar desta instrucção?*

Ao exemplo da sagrada Familia devemos amar a vida humilde, laboriosa e occulta e sanctificar todas as nossas acções pela oração, obediencia e união com Deus.

## XI. LIÇÃO

O primeiro milagre de Jesus Christo operado a pedido de Maria.

*Qual foi o primeiro milagre de Jesus Christo?*

Foi a mudança de agua em vinho, nas bodas de Caná em Galilea.

*Que deu occasião a este milagre?*

« Houve bodas, diz o Evangelho, em Caná de Galilea, e alli estava a Mãe de Jesus. E foi tambem convidado Jesus com seus discipulos. » Durante o festim, a Mãe de Jesus deu pela falta de vinho, e logo sua caridade a levou a prevenir seu Filho, dizendo: « Não têm vinho. »

*Que respondeu Jesus a sua Santa Mãe?*

Respondeu Jesus que a hora de fazer milagres ainda não chegára.

*Que fez então a Santa Virgem?*

Apezar da recusa apparente que esta resposta parecia exprimir, disse Maria aos que serviam : « Fazei tudo quanto vos disser meu Filho ; » pois ella sabia que era attendida ; e com effeito, um instante depois Jesus Christo mudou a agua em vinho.

*Porque Maria foi attendida, si, de conformidade com a vontade de Deus, que é immutavel, não tinha chegado o tempo dos milagres de Jesus Christo?*

Porque o decreto divino que fixava o tempo dos milagres de Jesus Christo estava subordinado a outro decreto, pelo qual de toda eternidade, o Senhor consentia em ouvir favoravelmente os pedidos de sua Mãe.

*Que quiz ensinar-nos Jesus Christo por estas palavras : « Minha hora ainda não chegou? »*

Jesus Christo quiz ensinar-nos, diz S. Thomaz, que si Maria não tivesse pedido este milagre, elle o teria differido, ainda que qualquer outra pessoa lh'o tivesse pedido.

*Que quiz mostrar-nos Jesus Christo fazendo seu primeiro milagre a pedido de sua Mãe.*

Quiz Jesus Christo ensinar-nos que Maria seria todo poderosa junto delle, e que por suas mãos, distribuiria suas graças aos homens.

*Jesus Christo não nós tinha dado a entender antes esta consoladora verdade?*

Sim ; foi neste intento que Christo quiz que a voz de Maria servisse de instrumento para a sanctificação de S. João Baptista, e fosse como o signal sensivel da operação interior da graça.

*Que concluir d'isto?*

Que é para nós um grande motivo de confiança, achar a mediação de Maria na primeira applicação dos merecimentos do Verbo encarnado, mencionada pelo Evangelho; mas não nos esqueçamos de que o melhor meio de agradar a Maria e de merecer a sua protecção é praticar fielmente o que prescreveu Jesus Christo, segundo este aviso dado por ella mesma :  
« *Fazei tudo quanto meu Filho vos disser.* »

## XII. LIÇÃO

Vida publica do Salvador. — *Compaixão da Sma Virgem.*

*Accompanhava a Sma Virgem ao seu divino Filho nas viagens apostolicas?*

Vemos no Evangelho que Maria presenciou varias instruções de Jesus; entretanto, não consta que ella o acompanhasse em toda a parte; mas sabemos, por S. João, que ella foi testemunha dos soffrimentos e da morte do Salvador.

*Porque Jesus Christo quiz que Maria presenciasse a sua morte?*

Por duas razões principaes : 1º para que cooperasse pelo sacrificio da vida de seu Filho á salvação dos homens; 2º porque do alto da cruz, elle queria nol-a dar solemnemente por mãe.

*Por que palavras Jesus Christo fez nos filhos de Maria?*

Jesus Christo disse a Maria, fallando de S. João : « *Mulher, ahí está teu filho* »; e a S. João, fallando de Maria : « *Aqui está tua Mãe* ».

*Que representava S. João ao pé da Cruz?*

S. João, respondem unanimemente os interpretes, representava todos os demais homens : na pessoa deste Apostolo, Maria nos adoptou todos por seus filhos.

*Foram muito grandes as dôres da Sma Virgem durante a paixão de seu divino Filho?*

As dôres da Sma Virgem, tendo sido proporcionadas ao amor que tinha para com Jesus Christo, pôde-se dizer que foram as mais vivas que jamais tenha soffrido uma simples creatura.

*Como a Sma Virgem supportou as suas dôres?*

A Sma Virgem supportou as suas dôres com a constancia mais perfeita, e uma inteira submissão ás ordens de Deus.

*Que nos ensina este exemplo da Sma Virgem?*

Ensina-nos a supportarmos com paciencia e coragem as penas e afflicções desta vida, e a submettermo-nos em tudo á vontade da divina Providencia.

*Em que dia a Igreja venera as dôres da Sma Virgem?*

A Igreja celebra a festa das dôres de Maria Sma na sexta-feira da semana da Paixão, e na 3ª doíminga de Setembro.

*Que devemos fazer para bem aproveitar esta instrução?*

Devemos : 1º dar graças a Jesus Christo por ter-nos dado Maria por Mãe ; 2º a exemplo de S. João, tributar a Maria todos os deveres de um bom filho, amal-a, recorrer a ella com a confiança e a simplicidade de um menino.

### XIIIª LIÇÃO

Resurreição de Jesus Christo. — Vinda do Espirito Santo.  
Viã da Sma Virgem em Jerusalem.

*Que fez a Sma Virgem depois da morte e sepultura de seu divino Filho?*

Retirou-se em Jerusalem, e passou os tres dias antes da resurreição numa sublime e continua contemplação de todos os mysterios que acabavam de se cumprir, e de todos aquelles que haviam de seguir-se.

*A quem appareceu Jesus Christo em primeiro lugar depois da sua resurreição?*

A opinião commum é que Jesus Christo appareceu á Sma Virgem, logo depois de ressuscitado, e que ella o viu a primeira, nesse estado glorioso.

*Porque appareceu Jesus Christo em primeiro lugar á sua santa Mãe?*

Para compensar abundantemente, pela alegria ineffavel que então lhe inundou a alma, tudo quanto soffrera durante a paixão, e sobretudo no Calvario.

*Jesus Christo não appareceu frequentemente á Sma Virgem?*

Não se pôe em duvida que ella tenha gozado da presença quasi continua deste divino Salvador, durante os quarenta dias que passou ainda na terra, até sua Ascensão.

*Para onde se retirou a Sma Virgem depois da Ascensão de Jesus Christo?*

Retirou-se com os Apostolos no cenáculo, e preparou-se por fervorosas orações a receber o Espirito Santo.

*Como desceu o Espirito Santo sobre a Sma Virgem?*

O Espirito Santo repartiu, de algum modo, seus dons entre os Apostolos, mandando-lhes raios do seu fogo sagrado ; mas reuniu-os todos sobre Maria ; descançou espcialmente sobre ella, enriqueceu-a sem medida e communicou-lhe as suas graças tanto quanto é possivel a uma simples creatura.

*Onde passou Maria os ultimos annos de sua vida?*

Segundo uma tradição antiga e respeitavel do Oriente, a Sma Virgem passou os ultimos annos de sua vida em Jerusalem, morrendo na mesma cidade, cerca do anno 54 de nossa era.

*Quaes eram os pensamentos e os desejos de Maria?*

Maria não pensava senão em Jesus; ella não se occupava senão de Jesus e d'aquillo que tinha soffrido pela salvação dos homens. Os interesses da gloria de Deus, a conversão do mundo, e os progressos da religião que tinha fundado seu divino Filho, eram as unicas cousas que a affectassem e lhe causassem alegria.

*Qual era a grande consolação de Maria durante os ultimos annos de sua vida terrena?*

Sua grande consolação era de nutrir-se diariamente com o corpo adoravel de seu divino Filho.

*Augmentou Maria sempre em graça e em merecimentos até o fim de sua vida?*

Sim, sem duvida, e os seus progressos são tanto mais difficeis de comprehender que, logo no primeiro instante de sua existencia, ella tinha recebido com a justiça original, uma plenitude de graças e que mereceu por sua perfeita correspondencia, de ver multiplicar-se a cada instante o seu numero, e de augmentar cada vez mais, e como ao infinito, o thesouro dos seus merecimentos.

#### XIVª LIÇÃO

##### Morte e Assumpção da Sma Virgem.

*Que idade tinha a Sma Virgem quando morreu?*

Ha diversas opiniões a este respeito; mas geralmente, acredita-se que tinha setenta e dois annos.

*Como morreu a Sma Virgem?*

A Sma Virgem não morreu de doença ou velhice, como os outros homens; mas sim, pela força do seu amor para com Deus.

*Ressuscitou a Sma Virgem?*

Sim; é sentimento commum e piedosa crença na Igreja, baseada sobre uma tradição constante, que seu corpo e sua alma foram elevados aos céos.

*A que gráu de gloria a Sma Virgem foi elevada no céo?*

Superior por sua maternidade divina e pela eminencia de sua santidade a tudo quanto não é Deus, Maria foi elevada em gloria, em felicidade e em poder acima de todos os coros dos Anjos, e de todas as ordens dos Santos.

*Qual é o principio da gloria de Maria no céo?*

O principio e a causa da gloria de Maria foram a sua profunda humildade e a sua admiravel pureza.

*Que privilegios concedeu Jesus Christo a Sma Virgem no dia de sua Assumpção?*

Jesus Christo, coroando a sua Mãe Rainha do céo e da terra, deu-lhe todo poder junto delle; estabeleceu-a thesoureira o dispensadora de suas graças, e deu-lhe uma bondade e um amor inconcebiveis para com os homens, especialmente para com os peccadores.

*Que sentimento deve nos inspirar a lembrança do poder e da bondade de Maria?*

Deve inspirar-nos uma confiança sem limites em sua protecção.

*Em que dia celebra a Igreja o anniversario da Assumpção da Sma Virgem?*

A Igreja celebra esta festa aos 15 de Agosto.

*Que cumpre fazermos para bem celebrar a festa da Assumpção da Sma Virgem?*

Cumpre : 1º regozijarmo-nos da gloria e felicidade de Maria Sma ; 2º pedirmos com confiança sua protecção e propormo-nos imitar suas virtudes ; 3º consagrarmos a esta benignissima Rainha as nossas pessoas, as nossas familias e a nossa patria.

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## SEGUNDA PARTE

### Devoção á Sma Virgem Maria.

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#### I. LIÇÃO

##### Grandezas de Maria.

*Em que se baseia a nossa devoção para com Maria Sma?*

A nossa devoção para com Maria Sma baseia-se nas suas admiraveis grandezas.

*Qual é a principal das grandezas da Sma Virgem?*

É a sua dignidade de mãe de Nosso Senhor Jesus Christo, de Mãe de Deus.

*Enriquecen Deus a Sma Virgem com grandes favores?*

Deus cumulou a Sma Virgem de todas as virtudes, de todos os dons e de todas as graças de que é capaz uma simples creatura.

*Não recebeu Maria graças especiaes?*

Sim, Maria foi favorecida especialmente de doze graças insignaes e particulares, chamadas privilegios.

*Quaes são esses doze privilegios?*

São :

1º A sua immaculada conceição, que é um dogma de fé catholica ;

2º A plenitude das graças que recebeu no primeiro instante de sua existencia ;

3º A isenção de todo o peccado actual e de toda a inclinação ao mal ;

4º A sua inteira fidelidade á graça, que a preservou de toda imperfeição ;

5º A sua maternidade divina ;

6º A sua virgindade perpetua ;

7º O seu parto milagroso e sem dôr ;

8º A sua morte santa, causada não pela doença ou velhice, mas pelo amor divino ;

9º A incorruptibilidade do seu corpo no tumulo ;

10. A sua resurreição tres dias depois de sua morte e a sua assumção ao céo em corpo e alma ;

11º A sua coroação como Rainha do Céo e da terra ;

12º Enfim, a omnipotencia que lhe deu Jesus Christo, estabelecendo-a dispensadora de todas as suas graças.

*Que fructo devemos tirar desta instrucção?*

Devemos : 1º dar graças a Deus por todos os favores e privilegios concedidos a sua divina Mãe ; 2º penetrar-nos para com ella de estima, respeito e admiração ; 3º augmentar nossa confiança na protecção todo poderosa d'esta augusta Virgem, cuja bondade ignala a grandeza, e pedir-lhe que nos assista em todas as nossas necessidades espirituaes e temporaes.

## IIª LIÇÃO

### Culto devido á Sma Virgera.

*Somos-nos obrigados a tributar um culto á Sma Virgem ?*

Sim, devemos tributar á Sma Virgem um culto particular, superior ao que tributamos aos Anjos e aos Santos.

*Porque devemos tributar um culto particular á Sma Virgem ?*

Devemos um culto particular á Sma Virgem : 1º porque é a Mãe de Deus ; 2º porque é nossa mãe, nossa medianeira e nossa

advogada junto de Deus ; 3º porque é o modelo perfeito de todas as virtudes.

*Podemos tributar à Sma Virgem o mesmo culto que tributamos a Jesus Christo?*

Não, de certo ; pois Jesus Christo é Deus, emquanto que a Sma Virgem, apesar de todos os seus privilegios, de todas as suas graças, e de todas as suas virtudes, não é senão uma creatura feita por Deus e que recebeu de sua bondade tudo quanto possui.

*Ha pois uma differença entre o poder e a mediação de Jesus Christo, e o poder e a mediação da Sma Virgem?*

Sim, ha uma differença essencial : com effeito, Jesus Christo é todo poderoso por natureza, porque é Deus ; Maria é toda poderosa por graça, porque é mãe de Deus. Jesus Christo é nosso medianoiro de justiça, e pagou com seu sangue o preço da nossa redempção ; Maria é nossa medianeira de intercessão, cuja prece é sempre attendida. Jesus Christo é o autor e a fonte das graças ; Maria não é senão o canal e a dispensadora destas graças.

*Em que consiste a devoção à Sma Virgem?*

Consiste essencialmente num *respeito* profundo pelas suas grandezas e pela sua qualidade de Mãe de Deus, numa *confiança* sem limites em sua protecção, num *amor* terno e filial para com esta boa Mãe.

*Basta aquillo para que seja perfeito a nossa devoção à Sma Virgem?*

Não ; a devoção à Sma Virgem só é perfeita quando chega á imitação de suas virtudes : é o complemento e o fructo desta devoção.

*A devoção à Sma Virgem é necessaria para a salvação?*

Sim, a devoção a Maria é necessaria para a salvação ; em realidade, não de uma necessidade absoluta, pois que Jesus Christo é o unico medianoiro entre Deus e os homens, e o seu nome é o unico pelo qual possamos ser salvos ; mas de uma necessidade moral, baseada sobre a vontade de Deus.

### III. LIÇÃO

#### Respeito que devemos à Sma Virgem.

*Que se entende pelo respeito devido à Sma Virgem?*

Pelo respeito devido à Sma Virgem, entende-se : 1º a estima e a veneração que devemos ter interiormente para com Maria, mãe de Deus ; 2º as homenagens e as honras que devemos tributar-lhe exteriormente.



*Onde achamos o exemplo e a medida do respeito e da honra devidos a Maria?*

Na mesma SS. Trindade : Deus o Pae a honra e trata como sua dignissima Filha ; Deus o Filho a honra e trata como sua dignissima Mãe ; Deus Espirito Santo a honra e trata como sua dignissima Esposa.

*Que nos ensina a Igreja acerca do respeito devido a Maria?*

A Igreja nos ensina que Maria é digna de toda a honra e de todo o louvor, por causa do numero e da grandeza das graças que recebeu, da eminente santidade a que chegou, e da gloria incomparavel de que goza no céu.

*Que devemos fazer para patentear o nosso respeito a Maria Sma?*

Devemos fazer tres cousas : 1º ter em alta estima suas grandezas e privilegios, particularmente a sua Immaculada Conceição e a sua Maternidade divina ; 2º honrar tudo quanto se refere a ella, seu nome, suas imagens, o rosario, etc. ; 3º celebrar as suas festas com fervor.

#### IV- LIÇÃO

##### Confiança que devemos á Sma Virgem.

*Em que se basea nossa confiança em Maria?*

Baseia-se no seu poder e na sua bondade, que são taes que ella pôde e quer sempre attender-nos.

*Que qualidades deve ter a nossa confiança em Maria?*

A nossa confiança em Maria deve ter tres qualidades ; deve ser : 1º universal ; 2º continua ; 3º ardente e cheia de afeição e de ternura.

*De que modo a nossa confiança deve ser universal?*

Recorrendo a Maria em todas as nossas difficuldades e tentações, em todas as nossas necessidades, quer temporaes quer espirituaes, para a alma e para o corpo, para esta vida e para a outra, para nós e nossos parentes, e para toda a sorte de pessoas.

*De que modo nossa confiança deve ser continua?*

Recorrendo a Maria em todo o tempo e lugar, todos os dias e a toda a hora, porque nossas necessidades são continuas, e que Deus se apraz em conceder-nos suas graças, a cada instante, pelo intermedio de sua divina Mãe.

*De que modo nossa confiança em Maria deve ser ardente, terna e affetuosa?*

Estando por um lado bem penetrados de nossas miserias e de nossas necessidades, devemos recorrer a Maria com um ardente desejo de sermos attendidos e estando por outro lado

bem convencidos de sua doçura e de sua bondade, devemos ir a ella com simplicidade e effusão de coração como crianças a uma terna mãe.

## V. LIÇÃO

### Amor que devemos á Sma Virgem.

*Porque devemos amar a Maria?*

1º Porque sendo Mãe de Deus, ella tem todas as perfeições da alma e do corpo; 2º porque sendo nossa Mãe, ella nos ama incomparavelmente mais do que a melhor das mães pôde amar a seu filho.

*Que amor devemos á Sma Virgem?*

Devemos á Sma Virgem um amor de *estima e preferencia*, e um amor de *sentimento e affeição*.

*Que se entende dizendo que devemos amar a Sma Virgem de um amor de estima e de preferencia?*

Entende-se que Maria sendo a Mãe de Deus, e suas perfeições sendo taes que não ha nada entre as simples creaturas que lhes seja comparavel, quer pelo numero quer pela excellencia, devemos amar a Maria acima de tudo quanto não é Deus, e preferil-a a todos os Anjos e a todos os Santos.

*Que se entende dizendo que devemos amar a Sma Virgem de um amor de sentimento e affeição?*

Entende-se que a Sma Virgem reunindo em si todas as bellezas da natureza, da graça e da gloria, e podendo a justo título ser chamada nossa Mãe, nossa Senhora, nossa Rainha, nossa Bemfeitora, nossa Advogada, nosso Refugio, nossa Esperança e nossa Vida, devemos amal-a com todo o ardor e toda a ternura possiveis.

*Que deve sobretudo excitar nosso amor e nosso reconhecimento para com a Sma Virgem?*

E' que ao exemplo do eterno Pae, ella nos amou até dar-nos Jesus, seu proprio Filho, consentindo em deixal-o morrer na cruz para a salvação do mundo.

## VI. LIÇÃO

### Imitação da Sma Virgem.

*Qual é o complemento e o fructo de nossa devoção á Sma Virgem?*

E' a imitação das suas virtudes.

*Porque devemos imitar a Sma Virgem?*

Porque somos obrigados de honral-a, e que, segundo o que

observa S. Agostinho, os santos são perfeitamente honrados somente pelos imitadores dos seus exemplos.

*Que virtudes devemos sobretudo imitar em Maria?*

Devemos sobretudo imitar sua *humildade* profunda, sua *pureza* sem mancha, sua *fé* inabalavel, seu *terno amor* para com Jesus Christo, sua *submissão* perfeita á vontade de Deus, sua *caridade* para com o proximo.

*Não deseja a Sma Virgem que nos assemelhemos a ella pela imitação das suas virtudes?*

Sim, a Sma Virgem, como uma boa mãe, ardentemente deseja que todos seus filhos procurem assemelhar-se a ella, pela imitação de suas virtudes, afim de que todos sejam amoldados á imagem de Jesus Christo, seu Filho, de quem ella é uma fidelissima copia.

*Que lucraremos com esta imitação de Maria em Jesus e de Jesus em Maria?*

Attrairemos sobre nós, de um modo extraordinario, as ternuras e as bondades ; 1º do Pae eterno, que não se compraz senão em Jesus e naquelles que se lhe assemelham ; 2º de Maria, que não ama os homens senão em vista de Jesus Christo, e para levá-los a se lhe assemelharem ; 3º de Jesus, que não pode deixar de reconhecer e amar como seus irmãos, a todos aquelles que trazem as feições de Maria, sua divina Mãe.

*Que dizeis da imitação perseverante da Sma Virgem?*

Digo que entre todos os meios de chegar ao céu; este é um dos mais suaves, dos mais consoladores, e dos mais seguros, e que não podemos abraçar-o e afeiçoar-nos a elle por demais.

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## TERCEIRA PARTE

### Praticas em honra da Sma Virgem.

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#### Iª LIÇÃO

#### A Ave Maria.

*Qual é a oração mais excellente que possamos dirigir á Sma Virgem?*

E' a saudação angelica ou *Ave Maria*.

*Que é a Saudação Angelica?*

É' uma oração em honra de Maria, composta das palavras do Anjo Gabriel, de Santa Isabel e da Igreja.

*Porque se chama esta oração Saudação Angelica?*

Porque começa pelas palavras que o Anjo Gabriel dirigiu a Maria para saudal-a, e annunciar-lhe que seria mãe de Deus.

*Que significam estas palavras : « Ave Maria » ?*

Estas palavras exprimem a homenagem respeitosa que offereceu o Anjo a Maria, saudando-a por parte de Deus, e inclinndo-se diante della como diante de sua soberana.

*Porque chamamos a Maria « cheia de graça » como o Anjo ?*

Porque Maria sempre possuiu a graça e foi enriquecida-de um modo mais abundante que todos.os homens e todos os Anjos juntos.

*Que significam estas palavras « o Senhor é comvoseo » ?*

Significam que Deus compraz-se em habitar em Maria, e lhe communica a plenitude de seus dons para tornal-a digna Mãe de seu Filho.

*Como é Maria « bendita entre todas as mulheres » ?*

Maria é bendita entre todas as mulheres: 1º porque nenhuma outra mulher tem sido, nem pôde ser, mãe de Deus; 2º porque ella só teve o privilegio de ser juntamente mãe e virgem; 3º porque é a flôr do genero humano, a reparadora da culpa de Eva, a honra e o modelo da mulher em todos os estados de vida.

*Que significam estas palavras : « E bendito é o fructo de vosso ventre? »*

Significam : 1º que a grandeza de Maria consiste principalmente em ser a mãe de Jesus Christo, que é Deus, abençoado e louvado em todos os seculos; 2º que Jesus Christo é a fonte de todas as graças, e de todas as bençams que ella recebeu.

*Que pedimos á Sma Virgem por estas palavras : « Santa Maria, Mãe de Deus, rogae por nós, etc. ?... »*

Pedimos-lhe que nos alcance o perdão de nossos peccados, e a graça de vivermos e de morrermos santamente.

*Porque dizemos á Sma Virgem : « Santa Maria, Mãe de Deus? »*

1º Nós a chamamos *Santa*, para conciliar-nos mais eficazmente sua benevolencia materna, lembrando-lhe que Deus a preservou de toda a mancha do peccado, e até de toda inclinação má; que a ornou de todas as graças e a enriqueceu no mais alto gráu de todos os dons do Espirito Santo. 2º Chamamol-a em seguida *Mãe de Deus*, porque esta qualidade é para nós um

poderoso motivo de confiança, e um penhor certo do seu poder junto ao seu Filho.

*Porque dizemos que somos pobres peccadores?*

Para move-la á compaixão á vista das nossas miserias e levar-a a pedir para nós graça e misericórdia a seu Filho.

*Porque pedimos que interceda por nós « agora? »*

Porque a cada instante necessitamos das graças e das misericórdias de Deus.

*Porque pedimos que rogar por nós « na hora da morte »?*

Porque naquella hora, necessitaremos mais do que nunca de sua assistência, pois o demonio fará mais esforços para perder-nos e que então nossas quedas serão irreparáveis.

*Como Maria nos assiste na hora da morte?*

Alcançando-nos a graça de nos reconciliarmos com seu divino Filho, de bem recebermos os ultimos sacramentos, de soffrermos com paciência as dôres da molestia, de acceitarmos a morte com humilde submissão á vontade de Deus, e de triumpharmos de todas as tentações do demonio.

*Que devemos fazer para sermos assistidos pela Sma Virgem nos nossos ultimos momentos?*

Deyemos levar uma vida christã, ter para com a Sma Virgem uma devoção particular, e pedir-lhe a miudo a graça de uma boa morte.

*Porque acabamos a Saudação Angelica dizendo : « Assim seja »?*

Para mostrarmos o desejo que temos de ser attendidos por uma Mãe tão cheia de bondade e tão poderosa junto de Deus.

## II. LIÇÃO

### O Santo Rosario.

*Que é o Rosario?*

O Rosario é uma serie de orações, acompanhadas de meditações em honra da Sma Virgem.

*De que orações se compõe o Rosario?*

Compõe-se do Symbolo dos Apostolos, seguido do *Pater*, de tres *Ave Marias* e de um *Gloria Patri*, e de quinze dezenas de *Ave Marias* precedidas cada uma de um *Pater* e terminadas por um *Gloria Patri*.

*De que carece occupar-se recitando estas orações.*

Da meditação de quinze mysterios, tendo por objecto Jesus Christo e a Sma Virgem.

*Quaes são estes mysterios?*

Ha cinco mysterios gozosos, cinco dolorosos e cinco gloriosos.

*Quaes são os mysterios gozosos?*

A Anunciação do Anjo á Sma Virgem e a Incarnação do Verbo. — A Visita da Sma Virgem á sua prima S. Isabel. — O Nascimento de Jesus Christo no prescípio de Belem. — A Apresentação de Jesus Christo ao Templo e a Purificação da Sma Virgem. — O Encontro do Menino Jesus no Templo depois de tres dias.

*Quaes são os « fructos » de salvação que correspondem a cada um dos mysterios gozosos?*

Os fructos de salvação, isto é, as virtudes á pratica das quaes deve levar-nos a meditação desses mysterios, são respectivamente : A humildade. — A caridade para com o proximo. — O amor á pobreza. — A obediencia. — A busca de Jesus.

*Quaes são os mysterios dolorosos?*

A Agonia de Jesus Christo no Jardim das oliveiras. — A Flagellação. — A Coroação de espinhos. — Jesus carregando a Cruz. — A Crucifixão e morte de Jesus Christo.

*Quaes são os « fructos » a retirar dos mysterios dolorosos?*

A contrição dos nossos peccados. — A mortificação. — O amor ás humiliações. — A conformidade á vontade de Deus. — A morte a nós mesmos e sobre tudo ao peccado.

*Quaes são os mysterios gloriosos?*

A Resurreição de Jesus Christo. — A sua Ascensão ao Céu. — A vinda do Espirito Santo sobre os Apostolos. — A morte e Assumpção da Sma Virgem. — A sua coroação no Céu.

*Quaes são os « fructos » a retirar dos mysterios gloriosos?*

A fé e a conversão. — O desapego da terra e o desejo do Céu. — O amor do retiro e os dons do Espirito Santo. — A união com Deus e a bôa morte. — A confiança na protecção de Maria.

*Que intenções podemos propor-nos rezando o Rosario?*

Podemos propor-nos na primeira parte, a conversão dos peccadores ; na segunda, o soccorro dos moribundos ; na terceira, o allivio das almas do purgatorio, etc.

*Será util e vantajoso aggregar-se á confraria do Rosario?*

Sim, é uma das mais solidas e mais vantajosas devoções, por causa das orações que se recitam, dos augustos mysterios que se meditam, dos fructos preciosos de salvação que se podem retirar, e dos immensos thesouros de graças que a Igreja abriu em favor dos confrades do santo Rosario.

### IIIª LIÇÃO

#### O Santo Escapulario.

*Que é o Escapulario ou Bentinho de N.ª S.ª do Carmo?*

O Escapulario ou Bentinho de N.ª S.ª do Carmo é uma pequena vestimenta que se traz em honra da Sma Virgem. Consiste em dous pedaços de panno pardo ou preto, ligados entre si por duas fitas de lã, de linho, de algodão, etc.

*A quem é devido este Escapulario?*

A S. Simão Stock, superior geral da ordem dos Carmelitas, que o recebeu elle mesmo das mãos da Sma Virgem, em uma sublime apparição.

*Como se deve vestir o Escapulario?*

Deve-se vestir suspenso ao pescoço, sobre ou entre os vestidos, de tal sorte que um dos pedaços de panno caia sobre o peito e o outro entre os hombros.

*Quaes são as condições para participar aos privilegios e indulgencias concedidas á confraria do Escapulario?*

E' preciso : 1.º aggregar-se á uma confraria de N.ª S.ª do Carmelo, erecta canonicamente, e receber o Escapulario das mãos de um padre autorizado a dal-o e benzê-lo (1); 2.º fazer-se inscrever num registro destinado a receber os nomes dos confrades; 3.º trazer sempre o Escapulario do modo já indicado (2).

*Quaes são os privilegios e vantagens da confraria do Escapulario?*

São de duas especies : uns foram concedidos pela mesma Sma Virgem, outros pela Igreja.

*Quaes são os primeiros?*

Os primeiros são contidos nas promessas que fez a Sma Virgem quer a S. Simão Stock, dando-lhe o Escapulario, quer ao Papa João XXII, encarregando-o de confirmar a ordem Carmelitana, e de fazer conhecer a todos os fieis o precioso thesouro das indulgencias do Escapulario.

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(1) O primeiro Escapulario recebido, depois de gasto, pôde ser substituido por outro ainda que não bento.

(2) Isto não quer dizer que não se possa deixal-o por uns instantes e por necessidade; mas deixando-o um tempo notavel, um dia por exemplo, privar-se-hia das indulgencias correspondentes a este dia. Não só é preciso trazer sempre o Escapulario, mas deve-se ainda vestil-o com  *piedade*, applicar-se a levar uma vida christã e  *guardal-o no momento da morte*.

*Que disse a Sma Virgem a S. Simão Stock?*

Disse-lhe : » Recebe, meu querido filho, este Escapulario de tua ordem como o signal distinctivo da minha confraria e o penhor do privilegio que obtive para ti e os filhos do Carmelo. *Aquelle que morrer revestido deste habito será preservado das chammas eternas ; é um signal de salvação, um penhor de paz de alliança eterna* ».

*Que significa que a Sma Virgem preservará dos fogos eternos a todos os confrades do Escapulario que morrerem revestidos deste santo habito?*

Significa que Maria Sma assistirá de um modo especial seus filhos do Carmo nos ultimos momentos, e que, para facilitar-lhes uma bôa e santa morte, ella tomará nos thesouros da misericordia divina, dos quaes é depositaria, as graças necessarias para sua perseverança na justiça ou para sua sincera conversão.

*Qual é a promessa feita ao papa João XXII?*

A Sma Virgem prometeu a este pontifice de descer todos os sabbados ao purgatorio para livrar as almas daquelles que tivessem trazido o Escapulario até á morte : é o que se chama *indulgençia sabbatina*.

*Além das condições já indicadas não haverá outras para lucrar a indulgençia sabbatina !*

Sim, ha mais duas outras : a primeira é de guardar a castidade conforme seu estado ; a segunda é de rezar o officio parvo da Sma Virgem, conforme o breviario romano, ou o grande officio canonico (1).

*Quaes são os privilegios concedidos pela Igreja aos confrades do Escapulario?*

1º A Igreja faz entrar os confrades do Escapulario em associação com a ordem tão illustre do Carmelo ; 2º ella torna-os participantes de todos os merecimentos dos religiosos d'aquella ordem e de todos os innumeraveis membros da confraria ; 3º ella abre para elles o thesouro de suas maiores indulgençias.

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(1) Aquelles que não sabem ler podem lucrar a indulgençia sabbatina, mas com a condição de não omitirem nenhum dos jejuns prescriptos pela Igreja, e de guardarem a abstinencia na quarta-feira e no sabbado, excepto o dia do Natal, quando cahe em um desses dias. Os religiosos Carmelitas e certos padres, especialmente autorisados pelo papa ou pelo geral dos Carmelitas, podem commutar em outras orações a recitação do officio da Sma Virgem, e a abstinencia da quarta-feira e do sabbado.



*Em que dia se celebra a festa do santo Escapulario?*

A festa do santo Escapulario se celebra a 16 de Julho, de baixo do titulo de *Nossa Senhora do Monte Carmelo*, por causa de um illustre convento deste nome, construido sobre o Carmeio em Palestina.

#### IVª LIÇÃO

##### Festas da Sma Virgem.

*Não temos outro meio excellente de agradar a Maria Sma e merecer a sua protecção?*

Sim, celebrando com piedade e devoção as *festas* que a Igreja estabeleceu em sua honra.

*Quaes são essas festas?*

Ha um grande numero. Umas se referem directamente á vida ou ás virtudes da Sma Virgem; outras parecem referir-se mais á confiança dos fieis para com esta bôa Mãe, a alguma grande graça alcançada por sua intercessão.

*Quaes são as festas que se referem directamente á vida ou ás virtudes da Sma Virgem?*

Ha : 1º cinco festas principaes : a Immaculada Conceição ; a Purificação ; a Anunciação ; a Assumpção, e a Natividade. 2º Nove festas secundarias : quatro das quaes já demos o dia, a Compaixão, a Visitação, o Santo Nome de Maria, a Apresentação.

Cinco outras, que se celebram nos dias seguintes : a Expectação do divino Nascimento a 18 de Dezembro ; o Matrimonio da Sma Virgem e S. José, a 23 de Janeiro ; o Coração Immaculado de Maria, na domingo antes de 21 de Agosto ; a Maternidade divina de Maria, na 2ª domingo de outubro ; a Pureza de Maria, na 3ª domingo do mesmo mez.

*Quaes são as festas que mais se referem á confiança dos fieis para com Maria, á alguma grande graça alcançada por sua intercessão?*

Essas festas são assaz numerosas : N. S. Auxiliadora (24 de Maio) — N. S. do Monte Carmelo (16 de Julho) — N. S. dos Anjos ou da Porciuncula (2 de Agosto). — N. S. das Neves (5 de Agosto) — N. S. das Mercês (24 de Setembro) — N. S. do Santo Rosario (1ª domingo de outubro) — O Patrocinio da Sma Virgem (4ª domingo de outubro) — N. S. do Suffragio (3 de Novembro) — Translação da santa Casa de Loretto (10 de Dezembro).

*Que nos ensinam essas festas, tão numerosas e tão variadas, estabelecidas em honra da Sma Virgem?*

Ensinam-nos : 1º que a Igreja não se pôde cançar de honrar

a Sma Virgem ; e que, depois de Deus, Maria occupa o primeiro lugar no culto catholico ; 2º que não se poderia por demais excitar e animar a piedade, a confiança e o amor dos christãos para com Maria ; 3º que em Maria tudo é santo, tudo é puro, tudo é digno de respeito e de veneração, seu nome, suas imagens e mesmo as pedras de sua pauperrima casa.

*Que cumpre fazer para bem celebrar as festas da Sma Virgem ?*

Cumpre 1º assistir á Santa Missa e aos officios da Igreja ; 2º approximar-se com piedade dos sacramentos ; 3º visitar o altar de Maria e consagrar-se de novo ao seu serviço ; 4º santificar esses dias pela oração e pela pratica das boas obras.

## Vª LIÇÃO

### Praticas diversas e conclusão.

*Além do que se acaba de dizer, que se pôde fazer para estabelecer-se numa verdadeira devoção á Maria ?*

Pôde-se ainda : 1º trazer consigo sua medalha ou qualquer outro objecto que lembre seu nome ; 2º dirigir-lhe cada dia orações particulares ; 3º consagrar-lhe de um modo especial, um dia cada semana e um mez cada anno ; 4º aggregar-se a alguma de suas confrarias ; 5º ler livros que tratem de suas grandezas e misericordias ; 6º visitar com piedade algum dos numerosos sanctuarios erectos em sua honra.

*Qual é a mais conhecida das medalhas cunhadas em honra de Maria ?*

E' a medalha da Immaculada Conceição, chamada tambem *medalha milagrosa*.

*Qual é a origem da medalha milagrosa ?*

Esta medalha foi cunhada em Paris, no anno 1832, por ordem da Sma Virgem, em tres differentes aparições, á uma piedosa filha de Caridade, daquella mesma cidade, irmã Catharina Labouré. Promptamente espalhada no mundo catholico, em toda a parte, foi o instrumento de graças innumeraveis : o que explica o nome significativo pelo qual é designada.

*Que orações se podem dirigir todos os dias á Sma Virgem ?*

Alem do *Rosario* e do *Terço*, de que já fallámos, podem-se rezar as *Ladainhas da Sma Virgem*, as *Ave Marias*, o *Lembraivos* ou *Memorare*, o *Sub tuum*, a *Salve Rainha* ou outras *Antiphonas* á Sma Virgem.

E' tambem muito util familiarisar-se com algumas das invoções seguintes :

*Dóce Coração de Maria, sede minha salvação. — Bemdita seja*

a santa e immaculada Conceição da bemaventurada Virgem Maria. — O' Maria, concebida sem peccado, rogai por nós que recorremos a vós. — O' minha Soberana, o' minha Mãe, lembrai-vos que vos pertenceo ; guardai-me, defendei-me como vosso bem e vossa propriedade.

*Qual é em relação a estas praticas quotidianas, o conselho dado, por um dos grandes servos de Maria?*

Qualquer cousa que se faça para agradar a Maria, diz S. João Berchmans, ella o tem por muito agradável, ainda que seja apenas a recitação de uma *Ave Maria*, comtanto que se faça constantemente.

*Qual é o dia da semana especialmente consagrado á Sma Virgem?*

É o sabbado.

*Que couvem fazer neste dia?*

Convem : 1º assistir á missa quando possivel ; 2º praticar alguns actos de virtude, taes como o jejum, a esmola, etc.; 3º fazer umas orações em honra da Sma Virgem.

*Qual é o mez consagrado a Maria?*

É geralmente o mez de Maio. Os verdadeiros filhos de Maria tributam-lhe, durante este mez, homenagens particulares, e santificam todos os dias por orações e meditações especiaes.

*Quaes são as confrarias da Sma Virgem mais geralmente conhecidas?*

São as confrarias do Santo Rosario e do Escapulario. Um excellente meio de honrar a Maria e merecer a sua protecção, é aggregar-se a estas santas associações.

*Quaes são os principaes sanctuarios erectos em honra de Maria?*

Os principaes sanctuarios erectos em honra de Maria são : no Brazil : N. S. da *Aparecida*, no estado de São Paulo ; N. S. do Monte Serrata, em Santos ; N. S. d'Abbadia (Minas) ; N. S. d'Abbadia de Moquem (Goyaz).

Na republica Argentina : o sanctuario de Lujan ; no Chile : N. S. de Andacollo ; no Mexico : N. S. da Guadalupe ; em Portugal, o sanctuario de Sameiro ; na Hespanha ; N. S. del Pilar, em Saragossa.

Na França. N. S. de Lourdes ; N. S. das Victorias em Paris ; N. S. de la Salette, N. S. de Fourvières em Lião.

Na Italia : a Santa Casa de Loretto ; N. S. do Rosario de Pompeia ; N. S. da Misericordia de Savona. Na Suissa : N. S. de Einsiedeln ; na Austria : Maria-Zell ; Na Allemanha : Altötting, na Baviera ; Kavelaer, na Provincia rhenana.

*Que resoluções devem inspirar todas as instrucções que precedem?*

Essas instrucções devem inspirar-nos uma dupla resolução :

1º para nós mesmos, honrar a Sma Virgem todos os dias, invocal-a com confiança, amal-a e servil-a com fervor, imitando as suas virtudes; 2º para os outros, applicar-nos, com desvoto, cada qual conforme seu estado e os meios ao seu alcance, para fazer conhecer e amar a Sma Virgem, para propagar por toda a parte a sua devoção e o seu culto.

*Qual é a razão final desta dupla resolução?*

E' que a devoção á Sma Virgem, segundo o sentimento dos Santos Padres e da Igreja, é um dos mais seguros e mais suaves signacs de predestinação, concedendo Maria uma protecção especial a todos os seus verdadeiros servos.

*Que se entende por verdadeiro servo de Maria?*

O verdadeiro servo de Maria é aquelle: 1º que ama a esta divina Mãe e conserva para com ella, ainda que no meio de seus desvarios, uma afeição, um respeito, uma confiança toda filial;

2º que espera, pela sua poderosa protecção, perseverar no bem, si fôr justo, ou recuperar a graça de Deus, si fôr peccador;

3º que é fiel em cumprir alguma pratica de piedade, ou alguma boa obra, que se impôz para testemunhar-lhe seus sentimentos e merecer-lhe a protecção.

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## DOCTRINA DOS SANTOS PADRES

Sobre a excellencia, a necessidade e as vantagens da devoção á Sma Virgem.

1º « A devoção a Maria é um signal infallivel de salvação eterna » diz S. Bernardo — « Um signal manifesto de predestinação brilha sobre a fronte dos servos de Maria » accrescenta S. Ligorio. — Diz ainda o mesmo santo: « E' impossivel que um verdadeiro servo de Maria possa ser condemnado ».

2º Conforme S. Ephrem, póde-se chamar a devoção á Sma Virgem a chave do paraiso — « Maria, diz S. Fulgencio, é a escada do céu; por ella Deus baixou do Céu á terra, e por ella, os homens merecem subir ao céu. »

3º « Deus não salva a ninguem sem a intercessão de Maria, assevera S. Jeronymo; poderia, mas não o quer. Um recém-nascido não póde viver sem ama; assim ninguem d'entre nós, póde ser salvo sem que Maria o proteja. »

4º « Assim como a respiração continua é, não só um signal mas ainda uma causa de vida, diz S. Germano de Constantino-  
noplá, assim a invocação frequente de Maria e uma terna devo-

ção para com ella, são uma prova de vida verdadeira, augmentam essa vida e a conservam. »

5º « Como Holopheraes, querendo reduzir Bethulia, mandou cortar a agua da cidade; assim o demonio, quando quer apoderar-se de uma alma, procura primeiro fazer-lhe perder a devoção á Sma Virgem; para que, cortado o canal da graça, esta alma possa facilmente tornar-se a sua preza. » (S. Ligorio.)

6º « Mãe de meu Deus, repetia a miudo S. João Damasceno á Virgem, si confiar em vós, minha salvação é certa; si estiver debaixo de vossa protecção, nada tenho que recear; pois vossa devoção é uma arma poderosa que Deus põe só nas mãos d'aquelles que quer salvar. »

7º « Boa Mãe! exclama S. Bernardo, consinto que se caíem sobre vossas bondades e que nenhuma lingua falle de vossa misericordia, si, no mundo, um homem sómente se apresente e diga: « Invoquei a Mãe de Deus e ficou surda á minha prece. »

*Conclusão.* — Chegemo-nos pois a Maria em todas as precisões, em todos os desalentos da vida, com veneração e confiança; por mais angustiosas que sejam nossas misérias, nella temos recurso infallível, quer sejam temporaes quer espirituaes as nossas necessidades.

« Olhae pois para a *Estrella*, diz ainda S. Bernardó, vós todos que navegaes por entre os recifes batidos pelas tempestades do mundo; si não quizerdes naufragar, levantae os olhos para Maria.

Assalta-vos violenta tentação, desfallecem-vos as forças, falta-vos o coração? chamae por Maria. Sentis em vós empolar-se o orgulho, azedar-se a ira, assomar a colera, pungir-vos a inveja? invocae a Maria.

Invade-vos a tristeza, persegue-vos a tribulação que vos abate e desola? Procuráe em Maria allivio e consolo; ella vos valerá em todos os perigos, em todos os males, em todas as adversidades da vida presente.

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COLUMBUS  
LANDING  
1492

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SANTA  
FE  
1545



MARTYRDOM  
OF FR.  
BREBEUF  
GEORGIAN  
BAY  
1649



CHICAGO  
1673



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## The Story of the Extension Movement

It is usually a source of surprise to non-Catholics when they realize for the first time that the Church Extension movement in the Catholic Church of the United States and Canada is but four years old. Their own work for Home Missions, the taking care of the poor, struggling and neglected places, is so splendidly organized and so prosperous, and is producing so much in the way of results, that it is hard for them to understand how the Catholic Church has come to neglect such an important field. They do not, of course, realize the difficulties we have been under and the heavy expense which they have forced us to bear for the education of their children. We have to pay, not only for our own, but about half of the expense of our neighbors' education. The importance of the work of Church Extension, however, is better realized to-day among American Catholics than ever before. This is due to the work of the Church Extension Society in Chicago and Toronto.

The Church Extension movement began on October 19, 1905, when a meeting took place at the home of the Archbishop of Chicago. The meeting was called to consider the needs of the poor missions of the United States, and it resulted in the formation of "The Catholic Church Extension Society of the United States of America." The men present at that meeting were:

The Most Rev. James E. Quigley, D.D., Archbishop of Chicago;  
 The Most Rev. Peter Bourgade, D.D., Archbishop of Santa Fe;  
 The Rt. Rev. John J. Hennessy, D.D., Bishop of Wichita;  
 The Rt. Rev. Peter J. Muldoon, D.D., Auxiliary-Bishop of Chicago and now Bishop of Rockford;  
 The Rev. P. L. Duffy, LL.D., Charleston, N. C.;  
 The Rev. G. P. Jennings, Cleveland, Ohio;  
 The Rev. Edward A. Kelley, Chicago, Ill.;  
 The Rev. Francis C. Kelley, Lapeer, Mich.;  
 The Rev. E. P. Graham, Cleveland, Ohio;  
 The Rev. B. X. O'Reilly, St. Joseph, Mo.;  
 The Rev. J. T. Roche, Nebraska City, Neb.;  
 The Rev. F. J. Van Antwerp, Detroit, Mich.;  
 The Very Rev. F. A. O'Brien, LL.D., Kalamazoo, Mich.;  
 Mr. Wm. P. Breen, LL.D., Ft. Wayne, Ind.;  
 Mr. Anthony A. Hirst, LL.D., Philadelphia, Pa.;  
 Mr. M. A. Fanning, Cleveland, Ohio;  
 Mr. C. A. Plamondon, Chicago, Ill.;  
 Mr. S. A. Baldus, Cincinnati, Ohio;  
 Mr. Jos. A. Roe, Detroit, Mich.

As a result of the deliberations of these men, a constitution and by-laws for a missionary society were ordered prepared. The Rev. Francis C. Kelley was selected as temporary president of the organization, and headquarters were established in the little town in

Michigan where he was pastor. At a subsequent meeting, Father Kelley was elected president for five years and the headquarters were moved to the city of Chicago.

The beginnings were very small. The first donation received was a one-dollar bill, which was handed to the newly elected president on the train by a news-boy who had read the report of the meeting in the Detroit papers. The society, however, prospered from the beginning, chiefly owing to the methods of publicity adopted at the first meeting. The founders decided that the first requirement was publicity, and to secure it a magazine was established, called EXTENSION. At first it was a little quarterly report of the work of the society, but on the removal of the headquarters to Chicago, it became a monthly, splendidly printed, illustrated and edited. The magazine has now grown until it has a subscription list of upwards of one hundred thousand.

At the second meeting of the society, the actual work of relieving poor missions was begun, when the sum of \$7,000 was appropriated. Since that time, at each meeting, the amount doubled and trebled. The society has been instrumental in building a great number of little chapels and distributing large amounts of money. At its last annual meeting, the assets of the society were \$272,776.

During the summer of 1906, the Church Extension Society of Canada was organized by the Most Rev. Donatus Sbarretti, D.D., Apostolic Delegate to Canada; the Most Rev. F. P. McEvay, D.D., Archbishop of Toronto; the Rev. A. E. Burke, D.D., of Alberton, P. E. I.; Very Rev. Msgr. A. A. Sinnott, J.C.D., Ottawa, Ont.; the Rev. J. T. Kidd, D.D., Toronto; the Right Hon. Sir Chas. Fitzpatrick, Chief Justice of the Supreme Court of Canada, Member of the Privy Council of the British Empire, and of the International Court of Arbitration at The Hague, and the Very Rev. Francis C. Kelley, D.D., LL.D., President of the American Society.

At a subsequent meeting, a board was selected, and Doctor Burke made the first president. The Archbishop of Toronto became chairman of the board, which is made up exclusively of Canadians — the work of the society being confined to the Dominion of Canada.

It is incorporated under an act of the Federal Parliament of Canada. This part of the Church Extension movement has met with remarkable success. Headquarters have been opened at 119 Wellington street west, Toronto, Ontario, Canada. Again recognizing the value and necessity for publicity, almost the first act of the new society was the purchase of the *Catholic Register*, a weekly paper, which had been published in that city. The paper was enlarged, and is now called *Register Extension*. It has become the weekly organ of the movement. The Canadian society has to its credit the stirring up of Catholic sentiment regarding the Ruthenians



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# Church Extension Annual 1910

in the northwestern part of Canada, among whom a so-called Independent Catholic Church had been set up, subsidized by the Presbyterian Home Mission Society. On account of the exposures made, the bishops of Canada, in the recent Plenary Council, voted \$100,000 to this department of the mission work. The Canadian society has not yet completed its fiscal year, and gives the sum of \$125,000 as the total of its financial operations.

The objects of both Church Extension societies may be summed up thus:

To foster and extend the Catholic Faith. To develop the Missionary Spirit in the clergy and people. To assist in the erection of parish buildings in needy places. To support priests for neglected and poverty-stricken districts. To extend the comforts of Religion to pioneer localities. To supply altar-plate and vestments to poor missions. To encourage the circulation of Catholic literature. To found a seminary for the education of missionaries. To direct Catholic colonists to suitable localities. In a word, to preserve the Faith of Jesus Christ to thousands of scattered Catholics in every portion of our own land, and especially in country districts and among immigrants.

Since the establishment of the Church Extension movement in the United States and Canada, it is interesting to note their growth. Three times the American society has been obliged to enlarge its quarters. The first office was the library in the rectory of the parish at Lapeer. When this became too small, a house was rented across the way. This house was used not only for offices, but to give sleeping accommodations to some of the priests who were attached to the work. The first office in Chicago proved to be too small within the first month. Other rooms were added in the same building, but before the year was out the society had to move to its present quarters in the Rookery building. The EXTENSION Magazine has grown so that it now requires its own offices, and it is run as a separate institution, owned by the society, in the Henry O. Shepard building, 120 Sherman street, Chicago. The Church Goods Department has its warehouse in the New World building, 543 Wabash avenue, of the same city. On May 1, 1910, the society will be forced to move again, to secure larger quarters, and will be at home in the McCormick building, on Van Buren street and Michigan avenue. Here it is hoped that the Church Goods Department can be taken care of in the same building as the society itself. The Canadian Society is using the principal portions of the McCann building, in Toronto. It occupies the basement, first and second floors. It has a well-equipped printing establishment, where it publishes not only its own weekly paper, but also prints two others. Its publishing department is in splendid condition.

Through the efforts of the Canadian society, land has been purchased for a Missionary College and Seminary, to be built in Toronto. Here young men are to be trained and educated for missions for the Canadian Northwest and



BUILDING OCCUPIED BY THE SOCIETY IN CANADA (TORONTO)

other portions of the country. It is hoped that in this way the great dearth of English-speaking priests will be minimized.

The founders of the Church Extension movement have, very wisely, provided for the elimination of all politics in the management. Both organizations have a Board of Governors, in which the membership is for life. This board fills vacancies in its own ranks. It is selected in such a way that every portion of the country is given representation, and bishops, priests and laymen of the country compose it.

The Board of the American Society is as follows:

## Board of Governors

Most Rev. James E. Quigley, D.D., Archbishop of Chicago; Most Rev. Patrick W. Riordan, D.D., Archbishop of San Francisco; Most Rev. S. G. Messmer, D.D., Archbishop of Milwaukee; Most Rev. Wm. H. O'Connell, D.D., Archbishop of Boston; Most Rev. James H. Blenk, D.D., Archbishop of New Orleans; Most Rev. J. B. Pitaval, D.D., Archbishop of Santa Fe.

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The Board of the Canadian Society is as follows:

His Excellency, Most Rev. D. Sbarretti, D. D., Apostolic Delegate to Canada, Patron; Most Rev. Ferguson Patrick McEvey, D.D., Archbishop of Toronto, Chairman; Right Rev. J. A. Archambault, D.D., Bishop of Joliette, Vice-Chairman; Most Rev. Louis Nazaire Begin, D.D., Archbishop of Quebec; Right Rev. J. C. McDonald, D.D., Bishop of Charlottetown; Very Rev. A. E. Burke, D.D., L.L.D., President and

(Continued on page 4)



OFFICE OF THE PRESIDENT OF THE CANADIAN SOCIETY

## January, 1910

Sat. 1. The Circumcision of Our Lord.

### OCTAVE OF THE HOLY INNOCENTS.

*Gospel, St. Matt. ii, 13-18—Massacre of the Holy Innocents.*

- |           |                                   |
|-----------|-----------------------------------|
| SUN. 2.   | St. Markarius, Hermit.            |
| Mon. 3.   | St. Genevieve, Virgin and Martyr. |
| Tues. 4.  | St. Rigobertus, Bishop.           |
| Wed. 5.   | St. Telesphorus, Pope and Martyr. |
| Thurs. 6. | The Epiphany of Our Lord.         |
| Fri. 7.   | St. Lucian, Priest and Martyr.    |
| Sat. 8.   | St. Severinus, Abbot.             |

### OCTAVE OF THE EPIPHANY.

*Gospel, St. Luke ii, 42-52—Jesus Found Among the Doctors.*

- |            |  |
|------------|--|
| SUN. 9.    | SS. Julianus and Basilissa, Martyrs.   |
| Mon. 10.   | St. Agathon, Pope.                     |
| Tues. 11.  | St. Hyginus, Pope and Martyr.          |
| Wed. 12.   | St. Arcadius, Martyr.                  |
| Thurs. 13. | St. Veronica of Milan, Virgin.         |
| Fri. 14.   | St. Hilary, Bishop, Confessor, Doctor. |
| Sat. 15.   | St. Paul, Hermit.                      |

### SECOND SUNDAY AFTER EPIPHANY.

*Gospel, St. John ii, 1-11—The Marriage of Cana.*

- |            |                                      |
|------------|--------------------------------------|
| SUN. 16.   | Feast of the Holy Name.              |
| Mon. 17.   | St. Anthony, Abbot.                  |
| Tues. 18.  | St. Peter's Chair at Rome.           |
| Wed. 19.   | St. Canute, King and Martyr.         |
| Thurs. 20. | SS. Fabian and Sebastian, Martyrs.   |
| Fri. 21.   | St. Agnes, Virgin and Martyr.        |
| Sat. 22.   | SS. Vincent and Anastasius, Martyrs. |

### SEPTUAGESIMA SUNDAY.

*Gospel, St. Matt. xx, 1-16—The Laborers in the Vineyard.*

- |            |  |
|------------|--|
| SUN. 23.   | The Feast of the Holy Family.                    |
| Mon. 24.   | St. Timothy, Bishop and Martyr.                  |
| Tues. 25.  | Conversion of St. Paul.                          |
| Wed. 26.   | St. Polycarp, Bishop and Martyr.                 |
| Thurs. 27. | St. John Chrysostom, Bishop, Confessor, Doctor.  |
| Fri. 28.   | St. Julianus, Bishop.                            |
| Sat. 29.   | St. Francis of Sales, Bishop, Confessor, Doctor. |

### SEXAGESIMA SUNDAY.

*Gospel, St. Luke viii, 4-15—The Parable of the Seed.*

- |          |                                 |
|----------|---------------------------------|
| SUN. 30. | St. Martina, Virgin and Martyr. |
| Mon. 31. | St. Peter Nolascus, Confessor.  |

#### Indulgences

1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quarantines to all the members on any day and as often as desired, when a good work is done in the interest of the Society.
3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week if Life Members six times a week.
5. Plenary indulgence for Members on Feast of St. Francis of Sales, January 29.

The above indulgences, plenary and partial, may be applied to the souls in Purgatory. (The conditions to gain a plenary indulgence are: confession, Holy Communion, and prayer for the intention of the Pope.)

#### HOLY DAY OF OBLIGATION

The Feast of the Circumcision of New Year's Day, January 1.

1. The Most Rev. Alexander Christie, D. D., Archbishop of Oregon City.
2. The Most Rev. James H. Blenk, S. M., D. D., Archbishop of New Orleans. Member of the Board of Governors.
3. The Most Rev. John B. Pitaval, D. D., Archbishop of Santa Fe. Member of the Board of Governors.
4. The Rt. Rev. Peter J. Muldoon, D. D., Bishop of Rockford. Member of the Board of Governors.
5. The Rt. Rev. Paul F. Rhode, D. D., Auxiliary-Bishop of Chicago. Member of the Board of Governors.
6. The Rt. Rev. E. M. Duane, D. D., Bishop of Peoria.



"Words fail to express the esteem and admiration in which I hold the work of the Catholic Church Extension Society. You have my fervent prayers."—*Rt. Rev. E. M. Duane, D.D.*

"You may dispose of me as you please in the furtherance of the movement, which is as providential as it is necessary. I am with you to the utmost. What draws me most is the great good which must come from the widening and deepening influences of a missionary movement intelligently and wisely fostered, organized and directed. I am with you heart and soul in this undertaking. God's help will attend us according as the real missionary spirit permeates us."—*Most Rev. James H. Blenk, D.D.*

"I wish you, Reverend and dear Father, and the Church Extension Society God's choicest blessings."—*Most Rev. John B. Pitaval, D.D.*

"The object of Church Extension is to erect or assist in erecting churches in poor and sparsely settled districts, and surely no one who has read the history of the past, or who has even slightly considered the influence of Religion in the elevation of humanity, can do otherwise than acknowledge that every church will be not only a center from which Christian truths will radiate, but will also be in a certain sense the school and the university for that neighborhood."—*Rev. P. J. Muldoon, D.D.*

"Bishop Richter has instructed me to acknowledge receipt of donation of the Church Extension Society for the new St. Agnes' Church at Marion, and to thank you for thus enabling a struggling congregation to have a church edifice of its own for the first time. I am sure that this contribution will bring home to our Catholics here, both priests and people, the good work that the Society is doing and prompt many to become its ardent supporters."—*Secretary of Rt. Rev. Henry J. Richter, D.D.*

# Church Extension Annual 1910

Managing Governor: Right Hon. Sir Chas. Fitzpatrick, K.C.M.G., Chief Justice of Canada, Hon. Alex. Taschereau, D.C.L., Minister of Public Works, Quebec; Hon. Justice Beck, Judge of the Supreme Court of Alberta, Edmonton, Alta; Rev. J. T. Kidd, D.D., Toronto, Secretary; Rev. Hugh J. Canning, Diocesan Director.

## Memberships

Contributors of \$5,000, in cash or in ten annual payments of \$500 each, become members of this board.

Other memberships in the society which do not, however, carry voting powers, are as follows:

Life Membership upon payment of \$1,000 cash or \$100 in yearly instalments.

Fifteen-year Membership upon payment of \$100 cash or \$10 in yearly instalments.

Annual Membership upon payment of \$10 annually.

Both the American and Canadian societies are run on strictly business principles. All officers who handle moneys are bonded in reputable bonding companies. Strict attention is given to the details of the office-work. Letters are answered very promptly and a business, as well as religious, air pervades the offices. Quarterly, the books of the society are examined by a certified public accountant. Once a year, before the board meeting, a special auditing committee, at whose head is always a bishop, examines the books, vouchers and all papers which record financial transactions. This board has the right, also, to make examination at any time, and the reports of both the president and the treasurer must have its endorsement attached before they can be presented to the Board of Governors. In the short life of the society it has done a great deal of good.

The care exercised in distributing this money is one of the features of both societies. No money is given, except on application on regular, printed blanks, and every application must either be from the bishop direct, or authorized by him. The society takes care, also, to investigate any applications from places unknown to some of the officers. It is not the policy of the society to do more than assist poor missions to build. If a gift or a loan is made, it is never the full amount required for the building. The people are supposed to do their best, for past experience has shown that they become more interested when they have made sacrifices.

Through this system, probably over three hundred and fifty churches have been built, principally, of course, in the United States, and eighty of these have been built by designated gifts.

Besides this, the society has young men studying in college and in the seminary who are pledged to become priests in poor dioceses selected for them. There is a great need of priests, both in the United States and Canada. The difficulty is mostly in securing funds with which to support them while they are in college.

The story of the Extension movement will not be complete without a reference to the tremendous interest which the



A VIEW OF THE GENERAL OFFICE OF THE CANADIAN SOCIETY

of gifts for the general work of the Church from American and Canadian sources as has marked the four years of the existence of this movement. It is not necessary to go far to find the reason.

A feature of the work which has not certainly been the least appreciated, is the distribution of church goods — vestments, linens, altar-plate, statues, altars and furniture — which have been sent out in great quantities by both societies and for which there is still a great and growing demand. Catholic literature, to counteract the poison so readily within reach, has been distributed by the million pieces all over the United States and Canada.

The Church Extension Society has kept the general wants of the Church prominently before the people. It has pleaded at all times for a recognition of the fact that we are Catholics, that as Catholics we are members of the Church Universal and that the salvation of souls is our first care and duty. In all the literature of the society, emphasis has been made upon the fact that the charity which must begin at home is only half-charity if it ends there. As a result, there has been a broadening of vision. For this the thoughtful are willing to give most of the credit to this Church Extension movement. It is remarkable, too, that since the launching of this great work every Catholic Missionary movement has become more persistent in pushing

its cause. The splendid publicity work of the Extension movement has been imitated with good results to each of the organizations doing so. We must not, however, ignore the fact that, no matter what has been accomplished in the past during the four years of the existence of this movement, nevertheless the work is only beginning, the effort of both societies is only in its infancy. It is the work of spreading Christ's Kingdom, and as the Church in America grows, we will recognize more and more our responsibility.


The society has received, three times, the special blessing of Pope Pius X. It hopes, once more, very soon, to lay a record of its work before him and to again receive the encouragement which the blessing of the Vicar of Christ alone can give.



COMPOSING-ROOM OF THE "REGISTER-EXTENSION"  
The Official Organ of the Canadian Society





## February, 1910

- Tues. 1. St. Ignatius, Bishop and Martyr.  
 Wed. 2. Purification of the Blessed Virgin Mary.  
 Thurs. 3. St. Blase, Bishop and Martyr.  
 Fri. 4. St. Andrew Corsini, Bishop, Confessor.   
 Sat. 5. St. Philip of Jesus, Martyr.




### QUINQUAGESIMA SUNDAY.

Gospel, St. Luke xviii, 35-43 — Jesus Gives Sight to the Blind Man.

- SUN. 6. St. Titus, Disciple of St. Paul.  
 Mon. 7. St. Romuald, Abbot.  
 Tues. 8. St. John of Matha, Confessor.  
 Wed. 9. Ash Wednesday.   
 Thurs. 10. St. Scholastica, Virgin.  
 Fri. 11. The Holy Crown of Thorns.   
 Sat. 12. Seven Holy Founders, Servite Order.



### FIRST SUNDAY IN LENT.

Gospel, St. Matt. iv, 1-11 — Jesus is Tempted by the Devil.

- SUN. 13. St. Catherine of Ricci, Virgin.  
 Men. 14. St. Valentine, Bishop and Martyr.  
 Tues. 15. SS. Faustinus and Jovita, Martyrs.  
 Wed. 16. St. Juliana, Virgin, Martyr.   
 Thurs. 17. St. Fintan, Abbot.  
 Fri. 18. The Spear and the Nails.   
 Sat. 19. St. Agatha, Virgin and Martyr. 

### SECOND SUNDAY IN LENT.

Gospel, St. Matt. xvii, 1-9 — Transfiguration of Our Lord.

- SUN. 20. St. Mildred, Virgin and Abbess.  
 Mon. 21. St. Raymond of Pennafort.  
 Tues. 22. St. Peter's Chair at Antioch.  
 Wed. 23. St. Peter Damian, Bishop, Confessor, Doctor.   
 Thurs. 24. St. Mathias, Apostle.  
 Fri. 25. The Feast of the Holy Winding-sheet.   
 Sat. 26. St. Margaret of Cortona.

### THIRD SUNDAY IN LENT.

Gospel, St. Luke xi, 14-28 — Jesus Casts Out a Devil.

- SUN. 27. St. Leander, Bishop and Confessor.  
 Mon. 28. St. Romanus, Abbot.

The days of abstinence during Lent are matters of diocesan regulation.

### Indulgences

1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quarantines to all the members on any day and as often as desired, when a good work is done in the interests of the Society.
3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.
5. Plenary indulgence for Members on Feast of St. Mathias, Apostle, February 24.

### EMBER DAYS

February 16, 18, 19.

1. The Rt. Rev. Emile J. Legat, D. D., Bishop of St. Albert.
2. The Rt. Rev. Joseph A. Archaibeault, D. D., Bishop of Joliette. Vice-Chairman of the Canadian Society.
3. The Rt. Rev. Alexander MacDonald, D. D., Bishop of Victoria.
4. The Rt. Rev. J. C. McDonald, D. D., Bishop of Charlottetown.
5. The Rt. Rev. Albert Paschal, O. M. I., D. D., Bishop of Prince Albert.
6. The Rt. Rev. Thomas Dowling, D. D., Bishop of Hamilton.



"I rejoice at the establishment of Canadian Church Extension which is so much needed in this great field of the West to assist in the spreading of God's Kingdom and succoring those in needy conditions. Catholics will learn to do for the pioneer places through it what the other religions are doing, out here for them. May God bless and prosper the Society of Church Extension." — Rt. Rev. Emile J. Legat, O.M.I., D.D.

"I congratulate you on the success of Catholic Church Extension of Canada from all my heart, and wish you many years to work so zealously and effectively for Church and country." — Rt. Rev. Thos. Jos. Dowling, D.D.

"I am delighted to know that the Canadian Catholic Church Extension Society is going to help these poor missions of British Columbia. I pray God to prosper your work abundantly." — Rt. Rev. Alex. MacDonald, D.D.

"I pray that God may abundantly bless the Extension Movement and that it will be ever fruitful in gaining souls to Christ." — Rt. Rev. James Charles McDonald, D.D.

"I desire to say how much I admire your beautiful and truly noble Society destined to do such an immense service to Canada and especially to our vast Northwest." — Rt. Rev. Albert Paschal, O.M.I., D.D.

"Now, do not doubt my lively sympathy in your admirable work of the Extension of the Catholic Church in North America. May your noble enterprise be understood and encouraged by all those who interest themselves in the spread, more and more, of the Kingdom of our Savior, Jesus Christ, in souls and in Society." — Rt. Rev. Jos. A. Archaibeault, D.D.

## Let Us Have Catholic Kennedys

**WONDERFUL LEGACY.**—The daily papers have chronicled the fact that the late John S. Kennedy, of New York, has bequeathed over thirty millions of dollars to charities. A list of the institutions to be benefited shows that more than half of the entire sum goes to Presbyterian missionary works. The Foreign Mission Board of that sect will receive \$2,500,000, while there is nearly \$2,000,000 more for foreign missionary colleges. The Home Mission and Church Extension Boards will receive directly over \$4,500,000, with millions more to their colleges.

These figures are based upon a valuation on the estate of \$60,000,000. Later reports show that it totals nearly \$100,000,000, and increases the legacies accordingly. Though this news was considered worthy of special note by all papers, yet it is not so very extraordinary to hear of wealthy Protestants getting rid of their fortunes, when they no longer need them, in such a manner. The interest aroused in Mr. Kennedy's donations was only because of their magnificent proportions. The fact itself seems to concern Catholics very little. But both the fact and the details indirectly concern us greatly, for it forces us into considering *what we do not do and, with a little thought, brings out some most extraordinary bits of information.*

✕

**NONE FOR CATHOLIC MISSIONS.**  
—For example, do you ever realize that there never has been, in all the history of the Catholic Church in North America, an even ordinarily notable legacy from a wealthy Catholic to the cause of Catholic missions? There have been a few legacies which caused a slight lifting of the eyebrows—because they were unexpected—but we can not now recall a single legacy for Catholic missions, home or foreign, which amounted even to one hundred thousand dollars. Yet, such legacies as these to Protestant missions are quite ordinary. It takes a magnificent gift like John S. Kennedy's to cause any special enthusiasm whatever among Protestant missionary organizations.

Of course, it will be said that Catholics are not wealthy and that, therefore, great gifts to our works must of necessity be rare. We are not talking about the *richness* of them, however; the point is, that there are *none* whatever. We have seen a list of American and Canadian Catholics who are worth over a million dollars each. The length of it would surprise you. So it is not strictly true to say that Catholics are not wealthy enough to make large donations and leave notable legacies to the cause of missions. The list shows that there is plenty of wealth in the Church of the United States and Canada. *Catholics simply have not thought enough about missions; have not had the lesson of missions placed before them strongly; in other words, they do not consider the general needs of the Church and have not been urged enough to consider them.* Consequently, when they feel that local Church interests are taken care of; when they feel that it is better to divide among all the responsibility for that local work; when they feel that their gifts have the effect of injuring Religion by depriving others of a chance to merit by giving; when they feel that our hospitals, orphan asylums and protectories are, in some cases, though rarely enough, materially assisted by the State; then they conclude that there is no reason for leaving money to anything but the enrichment of their relatives, or, now and then, to works of a public nature.

Since we do not frequently point out both the general as well as the local needs of the Church, we can scarcely complain when our people treat the University at Washington as only a part of the Diocese of Baltimore, the societies for foreign missions as works of

the Church in France and the Catholic Church Extension Societies as Chicago and Toronto institutions. We have made this condition ourselves, and, wonderful to say, we seem not overanxious to change it. But, as a consequence of this condition, a most interesting situation presents itself. At the present rate of assisting Catholic missions in the United States and Canada, *it will take us about thirty-five years, with all our societies working together at their present capacity, to even equal the death donation of this one man — John S. Kennedy — to a single Protestant sect.*

✕

**UNEASY POSSIBILITIES.**—With the money which this one Protestant gentleman has given to a single Protestant sect, *the Presbyterians can build a chapel—a good chapel—in every single town in Porto Rico, Cuba and the Philippine Islands; not only in large towns, but in every town which is important enough to be listed in Cram's atlas—and you will find listed there towns with only fifty of a population. There are about twenty-five hundred of these towns, and they are so situated that they command the entire population of the Philippine Islands, of Porto Rico and of Cuba. After paying for these chapels, the Presbyterians will have over five millions of dollars left—the interest on which can be used to help pay the salaries of the missionaries until native helpers can be ordained, or until the churches become more or less self-supporting. Still keep in mind, please, that we are talking about one single Protestant sect. But Protestants now work together in missions. So, hundreds of the towns would not need Presbyterian churches, because their Protestant effort already exists in them. The money could be then applied elsewhere. Granted that half of these chapels might be failures, and there still could be well imagined a tremendous loss in souls following Presbyterians taking such advantage of an opportunity laid of their doors.*



THE LATE MISS ROSINE A. PARMENTIER  
Who bequeathed half of her estate to Catholic Missions

Consider another chance our Presbyterian separated brethren have. Archbishop Pitaval, speaking at the missionary congress held in Chicago last year, called attention to the peculiar school situation in the Southwest. The Mexicans who live there are poor and nearly all Catholics. They are so poor that it is a hopeless

task for them to even try to support Catholic schools. The public schools themselves, for which they are taxed, can remain open only a few months of each year, on account of the impossibility of making the school taxes large enough to support them for a longer term. The consequence is that an opportunity was opened for Protestant missionary schools, and it was seized. The schools exist, paid for by Protestant boards and societies, well equipped with buildings, books and teachers. With a soup-kitchen adjunct they flourish—*filled with Catholic children.*

Now, suppose the bulk of the Kennedy legacy of \$2,500,000 to Presbyterian church extension is put into the Southwest, what will be the result? A Protestant school in every Catholic pueblo and money for its support from the same church extension fund. If more money is required, there will be another \$2,500,000 upon which they can fall back, which is the Kennedy legacy to the Home Mission Board. *All this can be done, remember, without curtailing a single present Presbyterian missionary activity.*

Now, minimize the effect of all this as much as you will; say that Protestants are making infidels, but not Protestants, through proselytizing, if you want to; but also own to the fact that it is our duty to keep Catholics in the Truth and that a single soul is worth all and more than the "wealth of Ormus and of Ind" in the

(Continued on page 8)



## March, 1910

Tues.	1.	St. David, Archbishop.
Wed.	2.	St. Simplicius, Martyr. ☩
Thurs.	3.	St. Cunegunde, Empress.
Fri.	4.	The Five Wounds. ☩
Sat.	5.	St. Roger, Confessor.

### FOURTH SUNDAY IN LENT.

Gospel, St. John vi, 1-15 — *The Miracle of the Loaves and Fishes.*

SUN.	6.	St. Colette, Virgin; St. Fridolius, Abbot.
Mon.	7.	St. Thomas Aquinas, Confessor and Doctor.
Tues.	8.	St. John of God, Confessor.
Wed.	9.	St. Frances of Rome, Widow. ☩
Thurs.	10.	The Forty Martyrs.
Fri.	11.	The Most Precious Blood. ☩
Sat.	12.	St. Gregory I., Pope, Confessor, Doctor.

### PASSION SUNDAY.

Gospel, St. John viii, 46-59 — *The Jews Try to Stone Jesus.*

SUN.	13.	St. Gerald, Bishop, Confessor.
Mon.	14.	St. Mathilda, Empress.
Tues.	15.	St. Zachary, Pope and Confessor.
Wed.	16.	St. Heribert, Bishop. ☩
Thurs.	17.	St. Patrick, Apostle of Ireland.
Fri.	18.	Seven Sorrows of the Blessed Virgin Mary. ☩
Sat.	19.	St. Joseph, Patron of the Church.

### PALM SUNDAY.

Gospel, St. Matt. xxvi-xxvii — *The Passion of Our Lord.*

SUN.	20.	St. Cuthbert, Bishop and Confessor.
Mon.	21.	St. Benedict, Abbot.
Tues.	22.	St. Catherine of Genoa.
Wed.	23.	Blessed Nicholas von der Flue, Confessor. ☩
Thurs.	24.	Holy Thursday, St. Simeon, Martyr.
Fri.	25.	Good Friday, The Annunciation. ☩
Sat.	26.	Holy Saturday, St. Ludger, Bishop and Confessor. ☩

### EASTER SUNDAY.

Gospel, St. Mark xvi, 1-7 — *The Resurrection of Our Lord.*

SUN.	27.	Easter Sunday, St. John Damascene, Confessor.
Mon.	28.	St. Sixtus, Pope, Confessor.
Tues.	29.	St. Jonas and Companions, Martyrs.
Wed.	30.	St. John Climacus, Abbot.
Thurs.	31.	St. Guy, Confessor.

### Indulgences

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3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.

1. The Rt. Rev. J. J. Hennessy, D. D., Bishop of Wichita. Member of the Board of Governors.
2. The Rt. Rev. J. F. Regis Canerin, D. D., Bishop of Pittsburg. Member of the Board of Governors.
3. The Rt. Rev. W. A. Jones, O. S. A., D. D., Bishop of Porto Rico.
4. The Rt. Rev. Alex. J. McCavick, D. D., Auxiliary-Bishop of Chicago. Life Member.
5. The Rt. Rev. Chas. E. McDonnell, D. D., Bishop of Brooklyn. Member of the Board of Governors.
6. The Rt. Rev. Augustine Van de Vyver, D. D., Bishop of Richmond.



"It is with great reluctance that I let Father Landry go to work elsewhere. He was doing very well for the diocese and his labors were fruitful of good; but I did not dare to refuse his cooperation to your more extended apostolate. The Lord, I trust, will compensate us for the sacrifice. I wish you and him all success." — Rt. Rev. Henry Gabriels, D.D.

"Many children of the Faith have drifted away because there was no church to attract them and no priest to encourage them, and scarcely any communities far from railroads have been neglected. To care for these is the principal object of the work of the Extension Society. To organize Catholic colonies to till our vast fields is another purpose of the Society, and that good will come from work in this direction no one will doubt. What makes for the spread and the glory of Religion redounds to the welfare of the State." — Rt. Rev. Thomas F. Lillis, D.D.

"I send you the enclosed check in accordance with my promise made to you. Credit Life Membership to Holy Angels' Parish." — Rt. Rev. Alex. J. McGawick, D.D.

"The Chapel Car was here last week and attracted large crowds. I thank you for sending it to Pittsburg. Its movements give people a view of the visible, active, up-to-date missionary zeal of the Extension Society. I wish you and the Society every blessing." — The Rt. Rev. Regis Canerin, D.D.

"I am in thorough sympathy with the idea of Church Extension. It is a crying need and all should have learned the lesson long ago. The work is too good and much needed to refuse whatever little help I can give." — Most Rev. S. G. Mesmer, D.D., D.C.L.



sight of God. *Wo to us if we lose one by our neglect and our half-hearted excuses.*

## THE TRUTH ABOUT PROTESTANT MISSIONS.—

Some years ago a book was published which has been quoted very generally by all Catholic writers who touch upon the subject of missions at all. The book is popularly called "Marshall's Missions." It is written by an Anglican convert, to show how little the Protestant missionaries are doing in proportion to the money they are spending. The book was hailed by us with considerable satisfaction. But by trying to minimize the strength of the enemy it has succeeded in doing us serious damage. It has left us unconscious of the dangers which the Church is facing. And the book is not entirely true, for it is wrong to say that Protestant missions are absolutely unsuccessful. On the contrary, they are successful enough to keep us worried. What we could say truthfully is that they are not as successful as Catholic missions. We can accomplish more, we have accomplished more, right in the same field with one-tenth the amount of money, because our missionaries are not paid, have no families and do not return home, at great expense, every three years, but go out to die at the labor; above all, we have the Truth. But Protestant missions are not unsuccessful in the countries in which they have been established. Their methods have not been praiseworthy in the Hawaiian Islands, for example, but the sons of missionaries control the islands for Protestantism to-day. In Africa, Protestants have organized churches among the natives and have whole districts Protestantized. In China there are many native Protestants. While from its colleges in Turkey, Persia, Japan, China, India, Egypt, etc., Protestantism is exercising an influence that it were folly for us to underrate. Catholics should be warned in time not to minimize the effect of Protestant missionary work. It were better to look at things as they are and not to be afraid. Remember, that a man like the shrewd old Scotchman, Kennedy, had all his life been watching Protestant missionary results. It is reasonable to suppose that he was satisfied or his money would have been differently disposed of.

## THE EXCUSES FOR NEGLECT.—

Now, what are these half-hearted excuses urged as a justification for whole-hearted neglect? Am I right in presuming that this is the usual form they take?

"The Church has nothing to fear from Protestantism; she is indefectible. The Spirit of Truth is with her to the end of time. As a religion, Protestantism is dead. There are, it is true, plenty of sincere Protestants, but they are mostly among the rural population. Education has killed intellectual Protestantism. Let them use money. Protestant teaching has killed the spiritual element in that religion and has left nothing but an intellectual residue which fast crystallizes into rationalism pure and simple. The end is not hard to discern."

*Very true, but pretty nearly the same things were said five centuries ago at the first signs of Luther's rebellion; they were almost as true then as they are now; but what about the millions who fell away, because of the smug, self-satisfied lack of consideration with which we faced the revolt?*

## CONSEQUENCES.—

The serpent of error was born and grew; the slime from his world-encircling body is over our civilization to-day, and he is not dead — after five hundred years. He has, all this time, been developing his true self, and now we know that it is not the slime which is most deadly, but his slowly distilled poison. Its effect is coming to the present generation — a generation of unrest, an unbelieving generation, a generation which has worked out the strange theories that in the end may bring destruction to Church and State. Socialism threatens us. Anarchy picks its victims. These are part consequences of the deadly poison which left our civilization thoughtless and inert in the face of such as the

recent Ferrer agitation. Indifferentism — the real poison of Protestantism — is the true forerunner of both.

So, what difference is it to you, if Protestantism, as a religion, is defeated? She is making terms with a more deadly enemy. Priests, who have had experience in parish work, know that it is a thousand times easier to convert a bigoted but honest Protestant than to convert an unbeliever. There is some religion to build upon with a sincere Protestant. He has his honest purpose to do right and to follow the light God gives him. With the other you have only a scoffing libertine, who has lived a life that best suited his own passions, and who has found it exciting enough to keep him from thinking of anything else.

Has the Church nothing to fear? Let Italy and France — which were all Catholic once — answer that question. Is the Church indefectible? Yes, the Church *universal* is, but indefectibility has not been promised to any *part* of it. You say that Protestantism thrives only in the rural population; yes! but the rural population is raising the brains that shall direct the nation and shall rule the business and professional world of the future. You say that education is killing intellectual Protestantism. It is true, but it is also true that secular education is making inroads even among our own. Who would have dared to say, a century ago, that the "Eldest Daughter of the Church" would prove well-nigh faithless and turn persecutor?

## ARE THEY SINCERE? —

But yet a moment. Let us see this to the end. These Protestant missionary organizations are founded for the preaching and spread of the Gospel of Jesus Christ, as they understand it. It is a terrible mistake for us to suppose that there is a usual lack of good faith among them. Do not be deceived. Most of the men who are doing Protestant missionary work and helping it are men with extraordinarily good faith in their own beliefs. John S. Kennedy may have been a bigot; we do not know that he was. But we do know that a man who could leave over fifteen millions of dollars to missions — to the preaching and spread of the Gospel as he understood it — could not have been a very bad man. On the contrary, according to his lights, John S. Kennedy was a good man, and we wish sincerely that we had more among our wealthy Catholics who are half as good according to their lights, as John S. Kennedy was according to his.

Catholics do not realize that there is not a single man, woman or child in Protestantism but given to missions, home and foreign. From the fifteen millions of John S. Kennedy to the poor penny of the laborer's child, all are sacrificing for that cause; all are doing something to carry out the command which they believe Christ made to them.

The great question of the fruitfulness or unfruitfulness of Protestant missions is, then, one which scarcely merits even a thought before the marvelous fact of Protestant generosity. It is the willingness our separated brethren show in this most essential Christian work that you have to consider, and this willingness explains some other things which, in the past, we Catholics have failed to understand.

## A DIFFERENCE.—

For example, it has often been remarked that Catholic charities are more numerous and effective than distinctly Protestant charities. By charities, we here mean such as aim at the alleviation of bodily ills. We care better for our orphans, our sick, our dying, our dead. We draw no creed line usually in our gifts to the poor. All this is strictly true. Such charities find much favor with us, and somehow they do not seem to find the same favor with Protestants. Has the question ever come to your lips: "Why has Protestantism, with all its riches, languished in this regard?" The answer is: "Because it has recognized that its first obligation is 'preaching the Gospel.'" Protestants have sized up the first duty effectively. They may have failed somewhat in the methods of carrying it out — that can scarcely be denied — but they have not failed in trying. *From a financial standpoint,*

*(Continued on page 10)*

## April, 1910

- Fri. 1. St. Hugh, Bishop, Confessor. ☞  
Sat. 2. St. Francis of Paola, Confessor.

### LOW SUNDAY.

*Gospel, St. John xx, 19-31 — Jesus Appears to His Disciples.*

- SUN. 3. St. Richard, Bishop, Confessor.  
Mon. 4. Feast of the Joys of Mary.  
Tues. 5. St. Vincent Ferrer, Confessor.  
Wed. 6. St. Juliana Corneli, Virgin.  
Thurs. 7. Blessed Herman Joseph, Confessor.  
Fri. 8. St. Dionysius, Bishop, Confessor. ☞  
Sat. 9. St. Mary of Egypt, Penitent.

### SECOND SUNDAY AFTER EASTER.

*Gospel, St. John x, 11-16 — The Good Shepherd.*

- SUN. 10. St. Macarius, Bishop.  
Mon. 11. St. Leo, the Great, Pope, Confessor, Doctor.  
Tues. 12. St. Julius, Pope, Confessor.  
Wed. 13. St. Hermenegid, Martyr.  
Thurs. 14. St. Justin, Martyr.  
Fri. 15. St. Peter Gonzales, Confessor. ☞  
Sat. 16. St. Benedict Joseph Labre, Confessor.

### THIRD SUNDAY AFTER EASTER

*Gospel, St. John xvi, 16-22 — Joy After Sorrow.*

- SUN. 17. Patronage of St. Joseph.  
Mon. 18. St. Apollonius, Martyr.  
Tues. 19. St. Leo IX., Pope and Confessor.  
Wed. 20. St. Agnes of Monte Pulciano, Virgin.  
Thurs. 21. St. Anselm, Bishop, Confessor Doctor.  
Fri. 22. SS. Soter and Caius, Martyrs. ☞  
Sat. 23. St. George, Martyr.

### FOURTH SUNDAY AFTER EASTER.

*Gospel, St. John xvi, 5-14 — Christ Promises the Comforter.*

- SUN. 24. St. Fidelis of Sigmaringen, Martyr.  
Mon. 25. St. Mark, Evangelist.  
Tues. 26. Our Lady of Good Counsel.  
Wed. 27. St. Turibius, Bishop and Confessor.  
Thurs. 28. St. Paul of the Cross, Confessor.  
Fri. 29. St. Peter, Martyr. ☞  
Sat. 30. St. Catherine of Siena, Virgin.

### Indulgences

1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quarantines to all the members on any day and as often as desired, when a good work is done in the interests of the Society.
3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.

1. The Rt. Rev. Theophile Meenehaert, D. D., Bishop of Oklahoma.
2. The Rt. Rev. Henry F. Neuhosp, D. D., Bishop of Charleston.
3. The Rt. Rev. Michael J. Heban, D. D., Bishop of Scranton.
4. The Rt. Rev. John B. Morris, D. D., Bishop of Little Rock. Life Member.
5. The Rt. Rev. Jas. J. Fox, D. D., Bishop of Green Bay.
6. The Rt. Rev. Joseph M. Koudelka, Auxiliary Bishop of Cleveland.



"I think that the Church Extension Congress will do great good for both Church and nation. It will unite Catholics in a missionary effort which will be far-reaching in its effects, both home and abroad, and will stimulate every parochial activity."—*Rt. Rev. Thos. F. Cusack, D.D.*

"I regard the Society as a most efficient means of accomplishing an immense deal of permanent good and increasing the opportunity of diffusing Catholic Truth throughout many portions of our country. There are numerous sections sparsely settled, where the erection of a small church or school would aid powerfully in the preservation of the Faith and the Christian education of the children. There can be no doubt that with such an object in view, every Catholic throughout the land will heartily approve of The Catholic Church Extension Society."—*Rt. Rev. John S. Foley, D.D.*

"Find enclosed my check as a small contribution to the Catholic Church Extension Society. You are doing a noble work in establishing this Society and I sincerely hope you may receive great financial aid. I ask God to bless you and your labors."—*Most Rev. Alex. Christie, D.D.*

"You have not only my approval for the same, but my best thanks for your generosity."—*Most Rev. John J. Gleason, D.D.*

"I now want to say that I am heart and soul in sympathy with the work and aims of The Catholic Church Extension Society, for I realize, to some extent at least, the immense good it can and will do; I want to be a member of it and enclose check. I wish the Society every blessing."—*Rt. Rev. Jas. J. Fox, D.D.*

we Catholics have failed. Please do not murmur dissent. Before you criticize, examine carefully, and, above all, do not let us try to hide ourselves from ourselves. Yes, we have failed in our individual duty as Catholics toward missions. The Church herself has not failed. She has worked almost in spite of us. She has made up, where we, as individuals, have fallen behind, as far as could be made up. The flag of the Cross has been kept flying in every country in the world from the hands of devoted men, who, one after another, have died still grasping the staff. They have held it up, even in death, until another came and took the standard. We, as individuals, have thrown all our burden upon Christ and upon a few of His devoted priests, for the only endowment of Catholic missions is the endowment of mighty, courageous souls, often with half-starved bodies and always with hungry intellects, who go out without script or purse in God's name and ours, to be forgotten by us in our prayers, in our gifts — yea, even in our thoughts.

Good God! is that possible? *Yet the Master, our Lord Jesus Christ, spoke His command, not to Protestantism, but to us. WE WERE THERE TO HEAR IT.* The Catholic hierarchy, headed by the first Pope, was listening to His words, and have sent these words down the years to us, thundered them down the ages, but we, alas! too often let other voices drown them out. Wonder of wonders, it is John S. Kennedy, Presbyterian layman, who cries "Silence!" now, and makes us hear the sound again, north, south, east and west: "Go ye, into the whole world, and preach the Gospel to every creature."

✕  
**THE PROOF.**— You ask for the proof of this statement that we have been neglectful? We need not search very far to find it. *You are the proof yourself.* What have you done for missions in all your lifetime? Practically nothing! Count up, right now, the dollars you gave, the prayers you said, the good words you spoke for such a cause. See how little is to your credit in carrying out the missionary command of Jesus Christ. You probably have spent years in other and good interests, but have you not forgotten this great and necessary work, which is calling, calling, calling to every devoted Christian as long as there is a soul to save, white, black, brown or yellow; as long as Catholic Truth is unpreached into a single ear; as long as there is a yearning for Jesus Christ in all the world that remains unfilled.

Do not urge the excuse that the support of Catholic schools is a missionary work and exempts you from further interest in such a cause. Father Doyle said a tactful thing perhaps, when he gave such an excuse recently to a Washington reporter who asked why we were not doing more for missions. Our care of Catholic schools is a point on which we have a right to take just a little honest pride. But the parochial schools are no more missionary than are the Sunday sermons. And our separated brethren give as much, if not more, in college endowments than we give to the support of our schools. Get a copy of the annual report of any Protestant church and compare it with your own parish report. The per capita giving is larger with Protestants, as you will see. Don't forget that our schools, especially in rural districts, are often supported by what we save from our pastor's salary and from his economical management. There is no institution in the world managed so economically as a Catholic parish, and Catholic pastors are doing most of the sacrificing for it.

What would have been the Catholic missionary appeal to a Catholic John S. Kennedy? Do you realize that probably he would never have heard one? Do you not realize that we have no Kennedys because we do not cultivate them? Small in our giving, are we not a little ungenerous in our preaching of the missionary cause? We are forced to unite in faith and morals, but in these things do we not exhibit a sad lack of unity? The Presbyterian societies which

have benefited by Mr. Kennedy's gifts all have their headquarters in the same city, are lodged in the same building which they own between them; their cause is preached together from every Presbyterian pulpit; hand in hand, as sisters, they go forward to their work. Is it so with us? Divided into a dozen small collecting agencies for missions, we even look at one another with suspicion.

It is true that friendly rivalry often arouses a spirit of emulation which benefits all, but there is a constant danger that the great object will be forgotten in the struggle for the success of what is only a division of it. Home, Foreign, Negro, Indian Missions and the Catholic Missionary Union are but branches of a great tree. Their zeal should be rather for the tree than for themselves. We have known cases where friends of one good cause have actually advised against giving to another, and the advice was responsible for the loss of the gift to both. Can you imagine such a thing occurring in any Protestant denomination? Disunited, how can we do our work? Is there no possibility of union? Is there no hope that each and every one of us can join in the cause that shall make Catholic Kennedys? That which made many for the cause of error is surely that which will make a better one for the cause of Jesus Christ. Oh, how we need big men — men with a wide vision! But the big men we need may not know much Latin or Greek, may be weak enough in theology; Sanskrit and Egyptology may mean nothing to them; nevertheless, we need them, the men with big ideas of the Church, the men who are blessed with far-sightedness, whose eyes can compass the glory of the Church Universal, who understand what a wonderful thing was the foundation laid by Jesus Christ.



THE LATE MR. LEOPOLD VILSACK  
 OF PITTSBURGH  
 Who bequeathed generously to Catholic Missions


## ✕ HOME AND FOREIGN MISSION

**H**OME.—I understand thoroughly well that some will register the objection that all we have said here is as appealing for foreign as for home missions — is as strong for the work of others as for the work that this Church Extension movement has to do itself. We know that, but how can we do otherwise? We are writing this to tell the simple truth. An unfortunate policy has made a line of division, but there should be no such line when it comes to writing this mission message. The day will come, we hope, when there will be no longer a need of the Church Extension movement for the benefit directly of home missions. The fact that it exists at all is only a proof that we have not done, even at home, what we now should be doing abroad. Not a single Catholic work within the limits of the United States and Canada can afford to ignore the call of the home missions. The object of all our work is to multiply the parish centers upon which every national and international work for the Church depends. The making of parish centers is our first duty and care, for out of each one radiates an influence which can not be measured by worldly standards. From these centers comes the help that educates and trains priests, maintains the universities and colleges, and upholds all good works of the Church Catholic. It would be a terrible mistake not to encourage the establishment of these centers of light everywhere. To found them, and help foster them when founded, is the real work of the home missions. Once firmly established, each will all the more gladly do its duty to the Church Universal since it was itself assisted in its dire need. If we had the right view of things, we would all realize that the future prosperity of Catholic missions in the whole world depends largely upon the present upbuilding of our poor and neglected missions at home. This mission question in America is not an Eastern nor a Western question. It is a question for all. It is God's question, eternally before us, asking what are you, my pious religious, my good prelate, my hard-working priest, my brother or sister in the Faith, what are you going to do to make Catholic Kennedys for the sake of Jesus Christ's kingdom upon earth?

May, 1910



FIFTH SUNDAY AFTER EASTER.

Gospel, St. John xvi, 23-30—*Ash in the Name of Jesus, and It Shall be Granted.*

- SUN. 1. SS. Philip and James, Apostles.  
 Mon. 2. St. Athanasius, Bishop, Confessor, Doctor.  
 Tues. 3. Finding of the Holy Cross.  
 Wed. 4. St. Monica, Widow.  
 Thurs. 5. **The Ascension.**  
 Fri. 6. St. John Before the Latin Gate.   
 Sat. 7. St. Stanislaus, Bishop and Martyr.




SUNDAY IN THE OCTAVE OF THE ASCENSION.

Gospel, St. John xv, 26-27; xvi, 1-4—*The Testimony of the Holy Ghost.*

- SUN. 8. Apparition of St. Michael.  
 Mon. 9. St. Gregory Nazianzen, Bishop, Confessor, Doctor.  
 Tues. 10. St. Antoninus, Archbishop, Confessor.  
 Wed. 11. St. Francis Girolamo, Confessor.  
 Thurs. 12. St. Nereus and Companions, Martyrs.  
 Fri. 13. St. John the Silent, Bishop and Confessor   
 Sat. 14. St. Boniface, Martyr. 


PENTECOST.

Gospel, St. John xiv, 23-31—*Descent of the Holy Ghost.*

- SUN. 15. St. John Baptist de la Salle, Confessor.  
 Mon. 16. St. Ubaldus, Bishop, Confessor.  
 Tues. 17. St. Paschal Baylon, Confessor.  
 Wed. 18. St. Venantius, Martyr.   
 Thurs. 19. St. Peter Celestine, Pope and Confessor.  
 Fri. 20. St. Bernardine of Siena, Confessor.   
 Sat. 21. St. Felix of Cantalicio, Confessor. 

TRINITY SUNDAY.

Gospel, St. Matt. xxviii, 18-20—*The Disciples are Commissioned to Preach.*

- SUN. 22. St. John Nepomucene, Martyr.  
 Mon. 23. St. John Baptist Rossi, Confessor.  
 Tues. 24. Our Lady, Help of Christians.  
 Wed. 25. St. Gregory VII., Pope and Confessor.  
 Thurs. 26. Corpus Christi.  
 Fri. 27. St. Bede, Confessor and Doctor.   
 Sat. 28. St. Augustine of Canterbury, Bishop and Confessor.

SECOND SUNDAY AFTER PENTECOST.

Gospel, St. Luke xiv, 16-24—*The Parable of the Sower.*

- SUN. 29. St. Mary Magdalene of Pazzi, Virgin.  
 Mon. 30. St. Philip Neri, Patron of the Society.  
 Tues. 31. St. Angela Merici, Virgin.

Indulgences

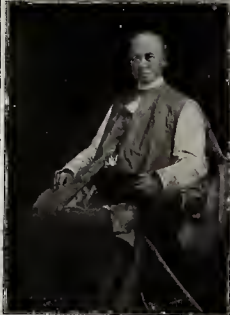
1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quadragesimas to all the members on any day and as often as desired, when a good work is done in the interests of the Society.
3. These hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week. If Life Members, six times a week.
5. Plenary indulgences for Members on the Feasts of St. James the Less, Apostle, May 1; St. Philip, Apostle, May 11; and St. Philip Neri, May 30, Patron of the Society.

HOLY DAY OF OBLIGATION

The Ascension of Our Lord, May 5.

May 18, 20, 21. EMBER DAYS

1. The Rt. Rev. Wm. I. Kenny, D. D., Bishop of St. Augustine.
2. The Rt. Rev. Frederick Es. D. D., Bishop of Marquette.
3. The Rt. Rev. Chas. J. O'Reilly, D. D., Bishop of Baker City.
4. The Rt. Rev. James Hickey, D. D., Bishop of Columbus.
5. The Rt. Rev. Nicholas A. Galambos, D. D., Bishop of Galveston.
6. The Rt. Rev. Henry Jos. Richter, D. D., Bishop of Grand Rapids.



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"I wish you with all my heart an immense success."—Rt. Rev. A. Van de Vyver, D.D.

"I purpose taking up at the next meeting of the Consultors the question of forming a Diocesan Branch of the Church Extension Society. My best wishes."—Rt. Rev. Charles E. McDonnell, D.D.

"In the year 1911—one year hence—God willing we shall have a modest celebration of the fourth centenary of the erection of the See of San Juan de Puerto Rico, being one of the three established in America by Pope Julius II. Believe me, it will be a motive of special rejoicing on that occasion, and reason to thank Almighty God that The Catholic Church Extension Society has made it possible to secure a band of worthy Sisters, whose labors will not be in vain to perpetuate the Faith of Porto Rico, which is truly the cradle of Christianity in America."—Rt. Rev. W. A. Jones, C.S.A., D.D.

"His Grace, the Archbishop, wishes the good work every blessing and success." Chancellor of the Most Rev. John M. Farley, D.D.

"The Catholic Church Extension Society is most welcome in this young diocese, and I recommend it heartily to all our priests."—Rt. Rev. Theophilus Meerschardt, D.D.

"I can not add anything to the Extension Society but my prayers and good will. Best wishes and sincere prayers for your success now and henceforth."—Rt. Rev. H. P. Northrop, D.D.

"We need to develop the missionary spirit among our people to get them out of the narrow bounds of parochialism."—Rt. Rev. M. J. Hoban, D.D.

## An Appeal for Porto Rico

**W**ITH American occupation in Porto Rico came a respect for the American flag. Everywhere it spoke to the people of the great and prosperous United States, with its billions and billions of wealth, its currents of business to make other billions and billions, its resources unsurpassed. To the poor Porto Rican the flag meant good clothes, for he saw nothing but good clothes on the visiting American. It meant food, for he saw that all Americans were well fed. It meant education, for he knew that all could read and write. So he worshipped the flag. It was a hope for joy and gladness to him.

Then came in men with long coats, instead of the cassocks such as their own padres wore — "padres" of another and strange kind; and they built little churches and put crosses on them. Inside they erected often a little altar that looked like their own, with lights on it and even a statue of the Blessed Virgin Mary. These were Protestant churches, but the missionaries — for such were the black-coated individuals — had no hesitancy about putting up the statues and altars, though at home they thought it idolatrous. They wanted to deceive and win through deception. They said that this new religion was American; that all Americans belonged to it; that this religion meant progress and all that went with it — clothes, food, instruction, money and the rest.

The people remembered the hard times under Spanish rule. So, when their minds were cunningly turned to the religious question, and the hard times just as cunningly brought up before them, they were ready for the suggestion that Catholicity meant Poverty, and Protestantism — Wealth.

Now, dear friends, you know what comes out of all this? A difficult task for the American bishop who was sent to save Porto Rico to the Catholic Faith. You know what his means are? His priests have lost the small stipend the Spanish government gave them and he has to find bread for some of them. He has hospitals and orphanages, as well as churches, and how find support for these under the new régime? The people were accustomed to come to

these charities sometimes for the very bread they ate. Could they now be turned away? There were schools to be supported; how could the bishop support them, especially since the well-funded public school was at his door? He came to Chicago during the Missionary Congress and he made his appeal. The Church Extension Society gave him a VERY LITTLE, for they have not much to give, but he established at least one other school and he was encouraged. At that time he begged for Sisters, but the



A PROTESTANT (CONGREGATIONAL) CHURCH IN PORTO RICO. NOTE THE LARGE CROSS ABOVE IT

Sisters could not go, for the parishes at home needed more than they could supply.

Now, Porto Rico is ninety-five miles long and thirty-five miles wide. It has a population of approximately one million and they are nearly all Catholics. Yet, to-day, thousands of children are unbaptized and left without instruction and without care. Churches have to be closed, schools shut up and charitable institutions abandoned. Why? No money! Do you know how the communities which are left are existing? They are sending their Sisters out, two and two, under the awful sun of the tropics to BEG. Yes, my good friends, they are begging for their daily bread. They toil night and day among the suffering poor and they are accepting their privations in the spirit of Jesus Christ, while making an up-hill fight and brave battle — one that we ought to be helping them to make.

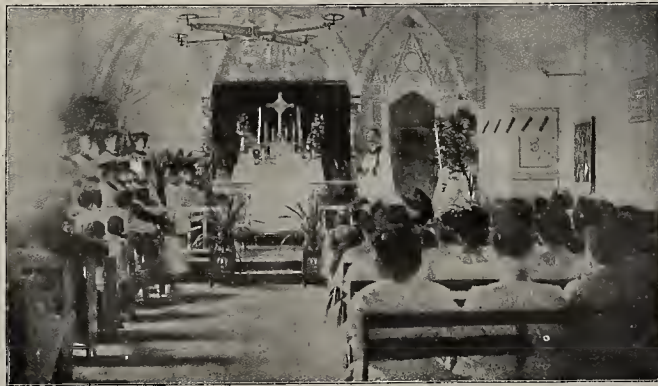
The one aim of the Protestant Missionary Society is to get the child, for a child with an empty stomach is liable to go any place where there is food to fill it. Do not condemn too easily, now, brethren. What

would YOU do if you lived in Porto Rico, in tatters and rags and were hungry? Oh! I know what you would do, because your fathers did it before you, in Ireland, or, perhaps, in some other country where they were persecuted, but Porto Rico is not Ireland, nor Germany, nor Poland; neither are the people made of the same toughened oak.

Now, dear friends, you ask what you can do. First of all, do not complain of us, because we send you this appeal. Be patient at all our importunities. We are not getting anything ourselves and it only adds to our work and our worries to keep dimming the story of missions into your ears — so be patient and bear with us. Remember, we have a hard and thankless task to do in cultivating the spirit of missions in America, but it must be done by frequent and open hitting. If you can afford to do nothing in a financial way, hand the appeal to some one who can, and say yourself three Hail Marys for the poor missions in Porto Rico, that God will send some one else to help. Surely each of us can make the valuable

donation of a few fervent prayers to such a splendid cause.

But if you can afford to give something more, just put your offering into an envelope and send it to us for the Porto Rico missions. It makes no difference how much it is, big or little, it will faithfully go where it will do its good work. Talk about it. Speak of Porto Rico to every faithful Catholic you meet. Tell him the conditions. Read to every one who will listen. "Go into the lanes and the by-ways and compel them to come in."



THE INTERIOR OF A PROTESTANT CHURCH IN PORTO RICO. NOTE THE LIGHTS, AND FLOWERS, AND MISSAL

## June, 1910

- Wed. 1. St. Angela Merici, Virgin.  
 Thurs. 2. SS. Marcellinus and Peter, Martyrs.  
 Fri. 3. Feast of the Sacred Heart. ☞  
 Sat. 4. St. Francis Caracciola, Confessor.

### THIRD SUNDAY AFTER PENTECOST. Gospel, St. Luke xv, 1-10 — The Parable of the Lost Sheep.

- SUN. 5. St. Boniface, Archbishop and Martyr.  
 Mon. 6. St. Norbert, Archbishop, Confessor.  
 Tues. 7. St. Robert, Abbot.  
 Wed. 8. St. Medard, Bishop, Confessor.  
 Thurs. 9. St. Columbus, Abbot.  
 Fri. 10. St. Margaret of Scotland, Queen. ☞  
 Sat. 11. St. Barnabas, Apostle.

### FOURTH SUNDAY AFTER PENTECOST. Gospel, St. Luke v, 1-11 — The Miraculous Draught of Fishes.

- SUN. 12. St. John of San Fagondez, Confessor.  
 Mon. 13. St. Anthony of Padua, Confessor.  
 Tues. 14. St. Basil, Archbishop, Confessor, Doctor.  
 Wed. 15. St. Vitus and Companions, Martyr.  
 Thurs. 16. St. John Francis Regis, Confessor.  
 Fri. 17. SS. Nicander and Martian, Martyrs. ☞  
 Sat. 18. SS. Mark and Marcellian, Martyrs.

### FIFTH SUNDAY AFTER PENTECOST. Gospel, St. Matt. v, 20-24 — The Justices of the Pharisees.

- SUN. 19. St. Juliana Falconeri, Virgin.  
 Mon. 20. St. Silverius, Pope and Martyr.  
 Tues. 21. St. Aloysius Gonzaga, Confessor.  
 Wed. 22. St. Paulinus, Bishop, Confessor.  
 Thurs. 23. St. Etheldreda, Virgin and Abbess.  
 Fri. 24. Nativity of St. John Baptist. ☞  
 Sat. 25. St. William, Abbot.

### SIXTH SUNDAY AFTER PENTECOST. Gospel, St. Mark viii, 1-9 — Jesus Feeds the Multitudes.

- SUN. 26. SS. John and Paul, Martyrs.  
 Mon. 27. St. Ladislas, King and Confessor.  
 Tues. 28. St. Leo II., Pope, Confessor.  
 Wed. 29. SS. Peter and Paul, Apostles.  
 Thurs. 30. Commemoration of St. Paul.

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3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.
5. Plenary indulgence for Members on Feasts of St. Barnabas, Apostle, June 11; SS. Peter and Paul, Apostles, June 29.

1. The Rt. Rev. Henry Gabriel, D. D., Bishop of Ogdensburg.
2. The Rt. Rev. Thos. F. Casack, D. D., Auxiliary Bishop of New York. Life Member.
3. The Rt. Rev. Philip J. Garrigan, Bishop of Sioux City.
4. The Rt. Rev. N. C. Metz, D. D., Bishop of Des Moines.
5. The Rt. Rev. Benjamin J. Kelley, D. D., Bishop of Savannah.
6. The Rt. Rev. Eugene A. Garvey, D. D., Bishop of Alton.



"Indeed, I am very much interested in your Society and I consider it the most important missionary movement ever inaugurated in this country by the Catholic Church. It is a special Godsend to the struggling Church in the South and Southwest. I hope it will prosper and I think it will." — Rt. Rev. John B. Morris, D.D.

"God bless you in your grand work." — Rt. Rev. Wm. J. Kenny, D.D.

"I avail myself of this occasion to congratulate you on the progress of The Catholic Church Extension Society of the United States of America. I am extremely interested in the success of this grand and noble cause, and as a proof of this find another check to advance the cause and insure its success." — Rt. Rev. N. C. Metz, D.D.

"I feel great interest in the success of the work." — Rt. Rev. E. A. Garvey, D.D.

"I can conceive of no greater or more Christlike charity than helping to establish the new dioceses of the far West. Without financial assistance from our Catholic brethren in the more prosperous and better settled districts of the East, we will be rendered powerless to advance the cause of Catholicity in our vast field of labor. . . . The very plan you have formulated must bear results, and you will have the gratification of knowing that you began a work which God will bless abundantly. It is needless to say that I am heart and soul with you in this splendid and zealous work." — Rt. Rev. C. J. O'Reilly, D.D.

"God reward you and your Society." — Rt. Rev. Chas. H. Colton, D.D.

## The Canadian Society's Appeal for the Ruthenians of the Northwest

**T**HE following appeal was published only a few months ago by the Canadian Extension Society. It set Catholic Canada afire. The Apostolic Delegate gave \$1,000 (the money presented to him at the Plenary Council by the Bishops), the Extension Society pledged ten chapels, various bishops, priests and laymen gave one chapel each, and the Plenary Council pledged \$100,000 for the Ruthenian work. Canadian Catholics are here appealed to again to assist this great cause.

"Next to making mistakes, is to repair what have been made, promptly. The Church in Canada has made the costly mistake of having no missionary organization to cope with the missionary situation before the Extension Society was founded to prevent wolves from ravaging the sheep-fold. Protestant denominations were in the field early and waxed strong. Young and weak as is the Church Extension Society, it has no right to hesitate or to permit of anything coming between it and its duty. It is not hesitating in the Ruthenian situation.

"To understand the difficulty of the situation, Catholics should know that the Ruthenians are Catholics, like themselves. But they belong to one of those other strangely beautiful rites of the Church which antiquity has made sacred. Their liturgical language is not Latin, but Ruthenian. Mass is said in that language, and in it are all the Sacraments administered. Of course, the Holy Sacrifice is the same, but the Ruthenian rite has its own peculiar ceremonies, as the people have customs, religious and otherwise, which are peculiarly their own.

"The first difficulty the Church in Canada had to face in connection with the Ruthenians was the fact that she had no priests of the rite to serve them, and it seemed impossible to secure priests, even from the country from which the people came. Still, with great difficulty, a few were secured at last, although not a fraction of the number required. Then two young French-Canadian priests obtained permission to change from the Latin to the Ruthenian rite. They learned the new language, took on the Ruthenian customs, went practically into a strange country, became part and parcel of

a strange people, and began their labors in earnest. *One of these young priests has ten thousand souls to-day in his parish.*

"This young man has to face a battle most terrific. He can not do this work alone. Only two know the language or rite, and these two must hold the fort until others are ready. Can they hold it? The answer neither of them can give, but you Catholics of Canada can and must reply. They have a few little chapels and churches; only a few—not enough. Worse still, the sects have spied out their chance, and the

'soul-chasers' of the Protestant societies have been trying to win the people. The schismatic Greeks, with the money of the Czar, are working to win them over to the Greek Church. We have now before us the picture of a schismatic Greek church for the Ruthenians, which was started as a Catholic church; but the people were deceived into changing before it was finished. The Greeks are sending renegade priests as well as their own schismatic kind among them. The Protestants have cash in plenty. They are now taking young Ruthenians into their schools and educating them for the ministry. The people do not understand the difference often. They like to hear the word of God spoken in their own language, and when they awaken to the difference they may find they are lost to the Faith.

"Driven to desperation by this terrible situation, one of the Canadian priests of the Ruthenian rite, Rev. Father Sabourin, last summer came East. What was his mission? Begging. He went to Quebec and explained the situation, but he found it impossible to arouse general interest. He took back with him only a few hundred dollars.

"When Extension's representatives went to see Father Sabourin they reported thus as to means: If he were given the disposal of about \$5,000 to build ten churches for the Ruthenians he could command the situation. He must have priests to help him, but churches, under the proper ecclesiastical authority, are the first necessities now. There are perplexities, but the people are Catholics and they will remain so, if the means be but forthcoming.

*It is a question of means, and that the older provinces of the Dominion must supply.*

"I wish that some of our well-fed, well-clothed Catholics who sit in the pews of Ontario churches could step into the poor little hall which serves as a chapel, and see the primitive altar with its cheap white cotton; the little rough tabernacle in which our Lord dwells; the poor interior without furniture; the pews in which the people stand during Mass. I wish they could see the place which he (Father Sabourin) calls his home."

"When this report came we acted promptly. It is true we did not have all the money required, without taking money from other necessary works which we had planned long ago. But because we knew you we have dared to act for you. We want your help, great or small, to make good on these churches. *We want it now, and you will not refuse.* We do not want you to say that you will give it later, when better able, perhaps, to make the offering large and worthy. Give what you can, and do it before the sun goes down to-night.

"Let there be a great outpouring of Catholic Canadian missionary zeal for no other purpose than that **GOD WILLS IT!**"



FATHER SABOURIN, THE YOUNG PRIEST WHO WENT OVER TO THE RUTHENIAN RITE




ASSUMPTION RUTHENIAN CHURCH, NASHVILLE, MANITOBA




THIS WAS STARTED AS A CATHOLIC CHURCH, BUT IS NOW A SCHISMATIC


## July, 1910

Fri. 1. St. Theobald, Confessor.   
 Sat. 2. Visitation of the Blessed Virgin Mary.


**SEVENTH SUNDAY AFTER PENTECOST.**  
*Gospel, St. Matt. vii, 15-21 — The False Prophet.*

SUN. 3. The Most Precious Blood.  
 Mon. 4. St. Bertha, Widow, Abbess.  
 Tues. 5. St. Anthony M. Zaccaria, Confessor.  
 Wed. 6. St. Paliadius, Confessor.  
 Thurs. 7. SS. Cyril and Methodius, Bishops, Confessors.  
 Fri. 8. St. Elizabeth of Portugal, Queen.   
 Sat. 9. St. Ephrem, Bishop, Confessor.


**EIGHTH SUNDAY AFTER PENTECOST.**  
*Gospel, St. Luke xvi, 1-9 — The Parable of the Unjust Steward.*

SUN. 10. St. Felicitas and Sons, Martyrs.  
 Mon. 11. St. Pius I., Pope and Martyr.  
 Tues. 12. St. John Gualbert, Abbot.  
 Wed. 13. St. Anacletus, Pope and Martyr.  
 Thurs. 14. St. Bonaventure, Bishop, Confessor, Doctor.  
 Fri. 15. St. Henry, Emperor and Confessor.   
 Sat. 16. Our Lady of Mount Carmel.

**NINTH SUNDAY AFTER PENTECOST.**  
*Gospel, St. Luke xix, 41-47 — Jesus Weeps Over Jerusalem.*

SUN. 17. St. Alexis, Confessor.  
 Mon. 18. St. Camillus of Lellis, Confessor.  
 Tues. 19. St. Vincent of Paul, Confessor.  
 Wed. 20. St. Jerome Emilian, Confessor.  
 Thurs. 21. St. Praxedes, Virgin.  
 Fri. 22. St. Mary Magdalen, Penitent.   
 Sat. 23. St. Apollinaris, Bishop and Martyr.

**TENTH SUNDAY AFTER PENTECOST.**  
*Gospel, St. Luke xviii, 9-14 — The Pharisee and the Publican.*

SUN. 24. St. Christina, Virgin and Martyr.  
 Mon. 25. St. James, Apostle.  
 Tues. 26. St. Anne, Mother of Blessed Virgin Mary.  
 Wed. 27. St. Pantaleon, Martyr.  
 Thurs. 28. St. Nazarius and Companions, Martyrs.  
 Fri. 29. St. Martha, Virgin.   
 Sat. 30. SS. Abdon and Sennon, Martyrs.

**ELEVENTH SUNDAY AFTER PENTECOST.**  
*Gospel, St. Mark vii, 31-37 — Jesus Cures the Dumb Man.*

SUN. 31. St. Ignatius Loyola, Confessor.

### Indulgences

1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quarantines to all the members on any day and as often as desired, when a good work is done in the interests of the Society.
3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Ajar three times a week; if Life Members, six times a week.
5. Plenary indulgence for Members on Feast of St. James, the Greater, Apostle, July 25.

1. The Rt. Rev. Patrick James Donahue, D. D., Bishop of Wheeling.
2. The Rt. Rev. Chas. F. Colton, D. D., Bishop of Buffalo.
3. The Rt. Rev. John Starba, D. D., Bishop of Lead, S. D.
4. The Rt. Rev. Conzelius Van de Ven, D. D., Bishop of Natchitoches.
5. The Rt. Rev. Herman J. Alerding, D. D., Bishop of Ft. Wayne.
6. The Rt. Rev. Mathias C. Leachman, D. D., Bishop of Great Falls.



"I know the good work that God has enabled you to do and I believe that I should do everything I can to aid you and show you our appreciation of your labors."—Rt. Rev. Benj. J. Keiley, D.D.

"I wish to say that I heartily approve of the work of the Society and wish the blessing of God on all who participate in the good work. The Society for Church Extension is surely greatly needed for our home missions in the United States."—Rt. Rev. N. A. Gallagher, D.D.

"I wish you God's abundant blessing for this great work, which is to do so much for the upbuilding of the Church and the salvation of souls in this country."—Rt. Rev. C. Van de Ven, D.D.

"The Right Reverend Bishop heartily endorses The Catholic Church Extension Society. He believes that it will be a source of many blessings for the Church in the United States and promises his cooperation with the Society."—Secretary to Rt. Rev. James Trobec, D.D.

"I promise to do all I can in my own small way to insure success. I wish your labors every blessing."—Rt. Rev. P. J. Donahue, D.D.

"I am glad to see your noble work prosper and that you are in a position to give help in such a short time of the existence of the Society. Had such a noble work been organized twenty years ago, numberless souls would have been saved in the far West."—Rt. Rev. John Starba, D.D.





4. The Very Rev. Alfred E. Burke, D. D., LL. D., President of the Canadian Society.
5. The Rt. Hon. Sir Charles Fitzpatrick, K. C. M. G., Chief Justice of the Dominion of Canada. Privy Counsellor of the British Empire. Member of the International Court of Arbitration at The Hague. Member of the Board of the Canadian Society.
6. The Hon. Mr. Justice Beetz of the Supreme Court of Alberta. Member of the Board of the Canadian Society.
7. The Hon. Eugene O'Keefe, Toronto. Chamberlain of the Cape and Sword to His Holiness Pope Pius X. Member of the Board of the Canadian Society.



③  
The Most Rev. Louth Nazaire Begin, D. D., Archbishop of Quebec. Member of the Board of the Canadian Society.



②  
The Most Rev. Ferrus Patrick McEvay, D. D., Archbishop of Toronto. Chairman of the Board of the Canadian Society.



①  
His Excellency, the Most Rev. Archbishop Donatus Shupretti, D. D., Apostolic Delegate to Canada. Patron of the Canadian Society.

## To Our Venerable Brother James Edward Archbishop of Chicago

*Venerable Brother: Health and the Apostolic Benediction*

**T**HE statement which you brought to Us on your recent visit to Rome, concerning the Catholic Church Extension Society of the United States of America, whose administrator is so ably assisted by your counsels, has been read by Us with the greatest pleasure. You asked Us to approve this Society by Our authority, and to enrich it with pontifical indulgences. This work, which you have so earnestly undertaken, is one than which there is none more worthy of men eager to promote the divine glory. We also see that the work is most opportune, in a country where, owing to the multitudes of immigrants of various nationalities, a great and extending field lies open for the upbuilding of the Kingdom of God. And the more so as the endeavors of associations hostile to the Catholic name are so active and so effective, and so widespread. This hostile influence, unless coped with unceasingly and prudently, will do no little harm, especially among the simple folk of rural districts, to the happy growth of the Church in America, which We have grounds to look for. To this end your efforts, with the help of divine Providence, are directed. For you not only seek to win to Christ those who, through error or ignorance, stray farther and farther from Him, but at the same time you also devote, and justly, too, your chief care to all those of the Catholic fold who, deprived of the ministry of priests and encompassed by the snares of enemies, run the risk of losing their Faith. We are much pleased with the method and means you seek to employ for the furtherance of your society and for the acquisition of new members and helpers. These are faithfully to depend on the will of the Bishops in their respective dioceses and to stir up in the souls of all good men that same zeal of apostleship which animates your own endeavors.

Indeed, We marvel not that you enjoy the approval of your Venerable Brethren, some of whom We see on the Board of Governors of the Society. What is marvelous is the readiness and liberality with which your wishes are seconded by the good will and contributions of the faithful. To such an extent and in so short a time has your undertaking succeeded by the divine favor, that it could not have enjoyed greater favor and success. From this auspicious beginning it is not difficult to conjecture what progress is in store for it.

We have good reason, therefore, to commend your salutary industry and to heartily congratulate you on the progress of your labors. Moreover, We have determined to grant you, as you request, the support of Our authority in order that the work happily begun may be prosecuted with greater alacrity, and that many of the faithful may be induced to cooperate therein.



⑧ His Excellency, the Most Rev. Archbishop Diamelo Falconio, D. D., Apostolic Delegate to the United States, Special Delegate to the First Missionary Congress of 1908.



⑨ The Most Rev. James Edward Quigley, D. D., Archbishop of Chicago, Chairman of the Board of the American Society.



⑩ The Most Rev. Sebastian G. Mesmer, D. D., D. C. L., Archbishop of Milwaukee, Vice-Chairman of the Board of the American Society.



Wherefore, by these presents We approve and ratify your Society and grant the subjoined indulgences:

- I. St. Philip Neri shall be the heavenly patron of the Society.
- II. A plenary indulgence, to each member, on the day of admission, on the feasts of St. Philip Neri, St. Francis of Sales, St. Rose of Lima, the Holy Apostles, and at the hour of death.
- III. To every member of the Society an indulgence of seven years and seven quarantines for every good work done in the interests of the Society.
- IV. An indulgence of three hundred days, to all the members as often as they piously recite the formula: "St. Philip, pray for us."
- V. The above indulgences, plenary and partial, may be applied to the souls in purgatory.
- VI. Priests who are moderators or directors\* of the Society may enjoy a privileged altar three times a week; founders and life members, six times a week.

These privileges by Us conceded, We wish to be perpetual, all things to the contrary notwithstanding. Although the assistance of divine grace can not be wanting to those who, like yourself, thus labor for Religion and the good of souls, nevertheless, We earnestly pray that the graces of God may flow down upon you in greatest abundance. As an earnest of these and as a token of Our special good will, to you, Venerable Brother, and to the rest of Our Venerable Brethren and beloved sons, who, together with you, direct the Society, and likewise to all those who are or shall become members or promoters of this Society, We most lovingly impart our Apostolic Benediction.

Given at Rome, St. Peter's, the seventh day of June, the Feast of the Most Sacred Heart of Jesus, in the year 1907, the fourth of Our pontificate.

*Ray P.P. X*

To His Grace, The Most Reverend Fergus McEvay, Archbishop of Toronto:

MY LORD ARCHBISHOP,—The Holy Father has learned with deep satisfaction, from the Apostolic Delegate, the establishment in Canada of a Catholic Church Extension Society similar to that existing in the United States, and founded with the same object of promoting the interests of the Church, by building churches and schools in districts where these are required, by providing vestments and altar-plate for poor churches, and by assisting in increasing the circulation and extending the influence of the Catholic press.

The progress already made by the Society, thanks to the zeal and energy of the founders and to the generosity of the Catholics of Canada, is a good omen of the great work which it is called to accomplish.

The Holy Father is convinced that all to whom the Council of the Society appeal, to cooperate with them in forwarding the work so well begun, will gladly do what is in their power. And in token of His good will He affectionately imparts to all the members of the Society, and to their families, the Apostolic Benediction. I am, my Lord Archbishop, Your devoted servant in C. J.

R. CARD. MERRY DEL VAL.

\* NOTE.—Priests who contribute the amount of an Annual\* Membership are considered local Directors, as also are General, Diocesan or Parish Officers.—Ed.

11. The Very Rev. Francis C. Kelley, D. D., LL. D., President of the American Society.
12. Mr. William P. Breen, LL. D., President of the People's Trust and Savings Bank of Fort Wayne. Treasurer of the American Society.
13. Mr. Ambrose Petry, Knight of the Equestrian Order of St. Gregory the Great, President, Petry & Co., Bankers. Member of the Executive Board of the American Society.
14. Mr. Warren A. Carlier, President of the Northern Navigation Company. President Alumni Association of the University of Notre Dame. Member of the Executive Board of the American Society.

## The Story of a Memorial

**L**IKE every story that is good, this one is simple and easily told. It begins in the West, and the time of its beginning was, perhaps, twelve years ago. The first chapter shows the poor rectory of a country parish; the last chapter can not be written, for the story has not yet ended. Perhaps it will never end; at least not until the Recording Angel adds the long line of figures which will cover many pages, writes down the footings in letters of purest gold and lays the book at the feet of the Eternal Judge, when He comes in majesty to hold the Last Judgment.

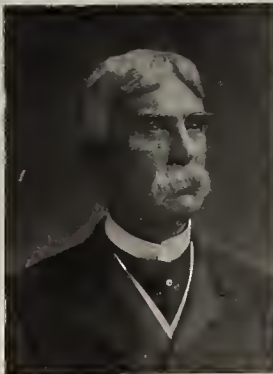
What a wonderful book that shall be. May my name be on its pages.

Two things, zeal and poverty, drove the pastor of a little parish in the West to write, and when he did, he wrote most naturally about the things which interested him, about conditions around him, about the missions he and others attended, about the people he and they met and ministered to. He found that about everything he wrote of, men and things and conditions, interested others, so his writings were sought after, and through them little comforts were added to his daily life because of the price that people paid for them.

But you can never make a true priest forget his priesthood in his writings, and so, later on, the country priest who wrote began to preach a little in everything that he set down on paper, and then he began to reproach a little and ask why some of the sad conditions he depicted could not be mended. In one article he told how the settlers in Western countries lose their Faith, showed how they had come out to find homes and land, most of them poor, having to borrow money to buy their homesteads, borrow more to build a cabin, borrow more for machinery to till the soil. Where a few of them were Catholics and were gathered into one place, they rarely could make up in numbers for what they had not in wealth.

The country priest told how into the lonely lives of these settlers, now and then, perhaps once in six months, a pastor-missionary came. He could come no oftener because his territory was so large, but when he did come he said Mass and administered the Sacraments, now in a log cabin, now over a store, now in a barn or outhouse or railroad station — anywhere. The good God was not particular under these sad circumstances.

But then the tragedy always came, too. Without a Catholic church the people had no center, and then some of the home mission societies of our separated brethren began to build meeting-houses in the little settlement. The meeting-houses did not mean a loss of Faith to the old people, to the first settlers, but they did to the children, to the third, and perhaps even the second generation. Stung to the quick by a realization of our losses, which he estimated at millions, this country priest asked why we waste our money, we who have it and who live in the great centers, on marble monuments in cemeteries, when, with even less expense, we could build memorial chapels and save so many people to the Faith. He pointed out that within ten miles of his own home he could find a Catholic settlement, in which the children were already going to a Methodist Sunday-school. He begged the Catholic people of the East to pause before they built



MR. A. A. HIRST  
A Member of the Board of Governors, who originated the Memorial Chapel idea

memorials to their dead, before they invested five hundred, a thousand and perhaps five thousand dollars in mausoleums that might mean little more than a manifestation of pride, and think what that money would do in a memorial chapel for these scattered people.

Many read his appeal. One listened. The man who listened was from Philadelphia. His name was Anthony A. Hirst. He was still sorrowing for the loss of two darling children and he was just about to erect a memorial to them. He wrote to the country pastor in the West and said to him: "Find me a place where conditions are as you picture them and I will give enough to start a chapel. Will one thousand dollars do?" When the country priest received this letter he went over to a settlement of Catholics, Bohemians, who still wanted their Religion. He offered them the thousand dollars, if they would do something for themselves. They gladly took up the work. St. Anthony's Chapel was built to the memory of the two little children and what has been the result? A beautiful chapel and a reawakened Faith. Though the first chapel was blown

down later by a blizzard, the money was collected for another, for the people had become somewhat wealthier. They made sacrifices and built a newer and a more beautiful church, but still to the memory of the little children. Since that time they have built their school and a home for their pastor, who lives among them. Under God, the credit for the resurrection of that parish belongs to Anthony A. Hirst, who gives it gladly to the memory of his little children. Since that time Mr. Hirst has built many other memorial chapels.

Thus began the Memorial Chapel movement, but for eight long years it was entirely confined to Mr. Hirst. Outside of his own work, nothing was done. But God had something in store. On the nineteenth of October, 1905, The Catholic Church Extension Society was born and immediately adopted the memorial chapel idea. The priest who had originally stirred it up became a Field Secretary of the Society and he told the story of Mr. Hirst's effort in every sermon he preached.

One Sunday in Buffalo, after his sermon, a gentleman dropped in to see him, and gave him a check for some hundreds of dollars for the work, saying that he would prefer to have it used to build a little chapel. The chapel was to be a memorial. When the money reached the Society's office the letter of a poor old missionary came to mind, and both his donation and the letter were brought to the attention of the Board of Governors. Promptly the money was sent to build one of five chapels needed at once in southern Texas. The chapel was called "St. Michael's," for so the donor wished. A little marble slab was sunk in the wall of the chapel, asking the prayers of these poor but pious people for the donor and his family.


Many times the present writer has walked through a cemetery and has seen marble monuments erected which cost ten times the value of that little chapel. He never enters a cemetery now that he does not stop and think of the poorly clad and poorly nourished Mexican congregation gathered in their mud huts for the Holy Sacrifice of the Mass. He can shut his eyes and see the priest vest at the miserably provided altar. He can hear the prayers, pleasing to God because the

(Continued on page 20)





THE FIRST CHAPEL BUILT THROUGH THE SOCIETY  
This design has since been duplicated in other places. The Memorial Chapel idea, if adopted by persons of means, will go far towards solving the problem of building chapels in poor localities. Mr. Hirst's example is certainly worthy of emulation.

## August, 1910

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|--------|----|--|
| Mon.   | 1. | St. Peter's Chains.  |
| Tues.  | 2. | St. Alphonsus Liguori, Bishop, Confessor, Doctor.  |
| Wed.   | 3. | Finding of St. Stephen's Relics.   |
| Thurs. | 4. | St. Dominic, Confessor.  |
| Fri.   | 5. | Our Lady of the Snows.  |
| Sat.   | 6. | Transfiguration of Our Lord.   |


### TWELFTH SUNDAY AFTER PENTECOST.

*Gospel, St. Luke x, 23-27—The Good Samaritan.*

- |        |     |   |
|--------|-----|---|
| SUN.   | 7.  | St. Cajetan, Confessor.   |
| Mon.   | 8.  | St. Cyriacus and Companion, Martyrs.  |
| Tues.  | 9.  | St. Pulcheria, Emperor.   |
| Wed.   | 10. | St. Lawrence, Martyr.   |
| Thurs. | 11. | St. Philomena, Virgin and Martyr.   |
| Fri.   | 12. | St. Clare, Abbess and Virgin.  |
| Sat.   | 13. | St. Hippolytus, Confessor.     |


### THIRTEENTH SUNDAY AFTER PENTECOST.

*Gospel, St. Luke xvii, 11-19—The Cure of the Lepers.*

- |        |     |  |
|--------|-----|--|
| SUN.   | 14. | St. Eusebius, Confessor.   |
| Mon.   | 15. | <b>Assumption of the Blessed Virgin Mary.</b>  |
| Tues.  | 16. | St. Hyacinth, Confessor.   |
| Wed.   | 17. | St. Liberatus, Abbot.  |
| Thurs. | 18. | St. Helena, Empress.   |
| Fri.   | 19. | Blessed Urban II., Pope and Confessor.  |
| Sat.   | 20. | St. Bernard, Abbot and Doctor.   |

### FOURTEENTH SUNDAY AFTER PENTECOST.

*Gospel, St. Matt. vi, 24-33—The Mammou of Iniquity.*

- |        |     |  |
|--------|-----|--|
| SUN.   | 21. | St. Joachim, Father of the Blessed Virgin Mary.  |
| Mon.   | 22. | St. Timothy and Companions, Martyrs.   |
| Tues.  | 23. | St. Philip Beniti, Confessor.  |
| Wed.   | 24. | St. Bartholomew, Apostle.  |
| Thurs. | 25. | St. Louis, King of France, Confessor.  |
| Fri.   | 26. | St. Zephyrinus, Pope and Martyr.  |
| Sat.   | 27. | St. Joseph Calasanctius, Confessor.  |

### FIFTEENTH SUNDAY AFTER PENTECOST.

*Gospel, St. Luke vii, 11-16—The Widow of Naim.*

- |       |     |  |
|-------|-----|--|
| SUN.  | 28. | Feast of the Sacred Heart of Mary; St. Augustine, Bishop, Confessor, Doctor. |
| Mon.  | 29. | Beheading of St. John Baptist.   |
| Tues. | 30. | St. Rose of Lima, Virgin.  |
| Wed.  | 31. | St. Raymond Nonnatus, Confessor.   |

#### Indulgences

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3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.
5. Plenary indulgence to Members on the Feasts of St. Bartholomew, Apostle, August 24; St. Rose of Lima, August 30.

#### HOLY DAY OF OBLIGATION

The Assumption of the Blessed Virgin, August 15.

1. The Rt. Rev. M. Bernard Murphy, O. S. B., Abbot of Sacred Heart Abbey.
2. The Rt. Rev. James Trobec, D. D., Bishop of St. Cloud.
3. The Rt. Rev. Camille Paul Mass, D. D., Bishop of Covington.
4. The Rt. Rev. Chas. H. Mohr, O. S. B., Abbot of St. Leo Abbey.
5. The Rt. Rev. Thos. Heslin, D. D., Bishop of Natchez.
6. The Rt. Rev. John Francis Cunningham, D. D., Bishop of Concordia.



"I wish you the greatest success in your laudatory missionary efforts."—  
Rt. Rev. P. J. Garrigan, D.D.

"The Extension Society's Congress has my sympathy and best wishes for its success."—Rt. Rev. Herman J. Altring, D.D.

"God bless you and further the labors of The Catholic Church Extension Society. *Adevenat Regnum Christit.*"—Rt. Rev. C. P. Haes, D.D.

"I have just finished reading *EXTENSION*. I am very much pleased to see the progress made."—Rt. Rev. M. Bernard Murphy, O.S.B.

"To afford the people places of worship is one of the best factors to hold our advantage in religious affairs. I ask the blessing of God on the Extension Society."—Rt. Rev. M. C. Lennihan, D.D.

"I am satisfied that the work is a good and noble one, that it is accomplishing much good, and if worthily supported will save thousands of Catholics from becoming castaways."—Rt. Rev. Chas. Mohr, O.S.B.

"Your work is a worthy one and will, I hope, receive encouragement from all, clergy and laity. It is destined to do measureless good and I am confident that its future will more than realize its present promise. May God bless and prosper it."—Rt. Rev. Thos. S. Byrne, D.D.

# Church Extension Annual 1910

prayers of His despised little ones, the sound of which is the only consolation the missionary has to reward him for his toilsome journeys. And then he thinks what a monument that generous Buffalo Catholic erected; how much nobler, how much grander, how much more acceptable to God than these marble shafts, telling of love, it is true, for the dead, but love that is tainted with not a little pride and vanity!

Before the monument in Texas the giver's friends will never stop to read the engraved details of his virtues. The flowers will not cling to its base, nor will its cross smile white over a beautiful landscape of gravel walks, green lawns and silver brooklets. No old friend will, under its spell and inspiration, take from the glory of eternity by adding laurels to the poorer glory of earth. No relative left behind in sorrow will shed tears beside it. But the desert sands will kiss its feet in loving welcome to the message it brings; and the plains will wave their few trees in greeting to the cross that looks out over a wilderness of sand and cacti; and other friends shall come whom he never saw in life, new friends and loyal, with toil-hard hands and the brand of poverty marking their hollowed cheeks, not weeping but in joy, with hearts full of love and gratitude; and with them a priest to lay upon the tomblike altar the Chalice of Salvation and the Bread of Life. Then shall flowers bloom within that little memorial better than the other flowers which far away bloom at the monument — the flowers of prayer and sacrifice. They can do nobler than kiss the base of a marble tomb, for they rise to kiss the Great White Throne and ask, and beg, and plead for mercy when all things else are dumb.

Which is the better monument, the one of cold marble, that will crumble into dust and mark the end of earthly vanity, or the other that grows to the riches of Heaven as it dies to the earth?

Since the building of the chapel in Texas, over one hundred memorials of this kind have been erected by The Catholic Church Extension Society of the United States and Canada. They are scattered over America, from one end to the other. Among the poor Mexicans of the Southwest; among the scattered people of the South; among the new settlers of the West; also in Alaska amid ice and snow, and even in the country districts of the East. Chapels are found in Montana, Nebraska, Georgia, South Dakota, New Hampshire, South Carolina, Arizona, West Virginia, Oregon, New Jersey, Kansas, Texas, Kentucky, Louisiana, Illinois, Idaho, Florida, Colorado, Michigan, North Carolina, New Mexico, Minnesota, Porto Rico, Washington, Alabama, Arkansas, British Columbia, Alberta, Saskatchewan, Manitoba, northern Ontario, northern Quebec and Newfoundland.

To show what good is done through the building of these little chapels, let us cite a few examples. In Louisiana was found a settlement with a few Catholics rapidly falling away from their Faith. A chapel was built through a donation of a few hundred dollars. To-day the people have their own pastor, the Faith has been saved to them and the parish promises well. A little girl, after hearing a sermon on the memorial chapel idea, went home to her mother and asked that a part of the money left her by her dead father should be used to build a chapel in his memory. Five hundred dollars was given her, which she promptly placed at the disposal of the Society. A place was found in the southern part of Illinois, where ten Catholic families were without a church home wherein to worship God. They were so few in number that they did



MISS LENORE SHORTALL  
Who built a chapel in memory of her father

not feel able to raise money enough for a half-decent building. The \$500 was held out as an inducement and offered on condition that each family would raise \$100 more. The money was raised, though some of them had to borrow it. To encourage them, a subscription was taken up in the village among the non-Catholic merchants, and a generous sum was added. A beautiful brick chapel was built and the mission is now in a flourishing condition.

As to the cost of building these little chapels, the minimum is usually \$500. The method of the Society is to offer this as a loan for ten years, free of interest, or as a gift outright, according to the circumstances as set forth by the bishop. If it is accepted as a loan, the money begins to come back after ten years and is used to build other chapels, so that it does a double work. It is not always the money itself which accomplishes the object; it is the encouragement and assistance at an opportune time. If the money is donated outright by the Society, it is given on condition that a certain amount be raised by the people, and thus a decent, respectable place of worship is secured without great difficulty.

Most of the chapels are named by the donors, thus: if the money is offered in memory of William Brown, the chapel is usually called "St. William's." When the request is made, a marble slab is laid into the wall in the vestibule, which reads something like this:

ST. WILLIAM'S CHAPEL.  
Pray for the repose of the soul of  
WILLIAM BROWN,  
To whose memory it was begun.

In some cases, charitable persons desire to build the chapel, asking nothing from the people. We do not always recommend this plan, though there are some places where it is the only one which can be followed. In the new countries, among settlers, it is best to have them make an effort themselves; but in some places the people are too poor. To those who desire to build a chapel themselves, we can only say that it would call for about \$2,500, as a minimum offering. The furnishing of such a chapel would cost perhaps \$500 more. The Society supplies the plans free of charge.

For those anxious to know what steps are necessary to assist this splendid work, let us state that the only requisite for those living in the United States is to address a letter to The President, The Catholic Church Extension Society of the U. S. A., 738 The Rookery, Chicago, Illinois, or for people living in Canada to the Catholic Church Extension Society of Canada, 119 Wellington street, East, Toronto, enclosing a check for the amount of money the donor wishes to spend on this work and mentioning the names of the person or persons to whose memory the chapel is to be built. The Society will do the rest, and notify the giver as soon as the work is done. Sometimes it takes six months, sometimes a year, before the chapel is put up, but the officials of the Society are always carefully alert to see that the wishes of the donors are carried out properly.

Those who give \$500 for the building of a chapel, if they so desire, may become Life Members of The Catholic Church Extension Society, by subscribing to a Life Membership, and there is immediately placed five annual payments of \$100 each to their credit, so that they need make no further


(Continued on page 22)



A LITTLE CHILD'S CHAPEL


A little girl (Miss Shortall) had been listening intently to the priest's story about an Eastern gentleman (Mr. Hira), who had built a chapel in memory of his two dear children. She had lost her father a few months before. The example gave her an idea. She requested her mother to build a chapel to "Papa's Memory" and to pay for it out of the money he had left her. And so this little chapel was made possible.

## September, 1910

- Thurs. 1. St. Giles, Abbot.  
 Fri. 2. St. Stephen, King, Confessor.   
 Sat. 3. St. Simeon Stylites, Confessor.


### SIXTEENTH SUNDAY AFTER PENTECOST.

*Gospel, St. Luke xiv, 1-11 — Christ Heals the Dropsical Man.*

- SUN. 4. St. Rose of Viterbo, Virgin.  
 Mon. 5. St. Lawrence Justinian, Bishop and Confessor.  
 Tues. 6. St. Rosalia, Virgin.  
 Wed. 7. St. Regina, Virgin, Martyr.  
 Thurs. 8. Nativity of the Blessed Virgin Mary.  
 Fri. 9. St. Peter Claver, Confessor.   
 Sat. 10. St. Nicholas of Tolentino, Confessor.




### SEVENTEENTH SUNDAY AFTER PENTECOST.

*Gospel, St. Matt. xxii, 35-46 — The First and Greatest Commandment.*

- SUN. 11. Holy Name of Mary.  
 Mon. 12. St. Serapion, Martyr.  
 Tues. 13. St. Amatus, Abbot.  
 Wed. 14. Exaltation of the Holy Cross.  
 Thurs. 15. St. Nicomedes, Martyr.  
 Fri. 16. SS. Cornelius and Cyprian, Martyrs.   
 Sat. 17. Stigmata of St. Francis of Assisi.


### EIGHTEENTH SUNDAY AFTER PENTECOST.

*Gospel, St. Matt. ix, 1-8 — Jesus Cures the Man Sick of the Palsy.*

- SUN. 18. Seven Sorrows of the Blessed Virgin Mary.  
 Mon. 19. St. Januarius, Bishop and Martyr.  
 Tues. 20. St. Eustachius and Companions, Martyrs.  
 Wed. 21. St. Matthew, Apostle and Evangelist.   
 Thurs. 22. St. Thomas of Villanova, Archbishop and Confessor.  
 Fri. 23. St. Linus, Pope and Martyr.   
 Sat. 24. Our Lady of Ransom. 

### NINETEENTH SUNDAY AFTER PENTECOST.

*Gospel, St. Matt. xxii, 1-14 — The Parable of the Marriage Feast.*

- SUN. 25. St. Firmin, Bishop and Confessor.  
 Mon. 26. SS. Cyprian and Justina, Martyrs.  
 Tues. 27. SS. Cosmas and Damian, Martyrs.  
 Wed. 28. St. Wenceslaus, Martyr.  
 Thurs. 29. St. Michael, Archangel.  
 Fri. 30. St. Jerome, Patriarch, Confessor, Doctor. 

### Indulgences

1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quarantines to all the members on any day and as often as desired, when a good work is done in the interests of the Society.
3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.
5. Plenary indulgence to Members on the Feast of St. Matthew, Apostle, September 21.

### EMBER DAYS

September 21, 23, 24.

1. The Rt. Rev. Thos. F. Lilla, D. D., Bishop of Leavenworth. Life Member.
2. The Rt. Rev. Thos. Bonaccini, D. D., Bishop of Lincoln.
3. The Rt. Rev. Mgr. Cornelius G. O'Keefe, Highland Falls, N. Y.
4. The Rt. Rev. Louis S. Walsh, D. D., Bishop of Portland, Me.
5. The Rt. Rev. Augustin F. Schauer, D. D., Bishop of Superior.
6. The Rt. Rev. Edw. John O'Dea, D. D., Bishop of Seattle.



"I am greatly interested in the success of The Catholic Church Extension Society, and as an earnest of my interest in it I enclose a check for \$500." — *Rt. Rev. Patrick A. Ludden, D.D.*

"It is a cause that must appeal to every true Catholic bishop, priest and layman." — *Rt. Rev. Louis S. Walsh, D.D.*

"I say sincerely that I am body and soul with you, God's inspired Church Extension Society, and I do not only approve of it with all my heart, but promise to do all I possibly can to help it. Not merely because my vicariate is one of the many which, without pecuniary help, can not prosper much spiritually, but principally because I can foresee in it the salvation of thousands of souls. Be sure, dear Father, I will never cease to pray for the continued success of the Extension Society and for you all who are taking such an interest in its success." — *Rt. Rev. Peter Verdager, D.D.*

"The growth of The Catholic Church Extension Society is pleasant news and your reminder as to my duties gives me an opportunity to take some part in the good work." — *Rt. Rev. James McColrick, D.D.*

"The aim of your Society is such that a Catholic Bishop can not but approve it and pray God to bestow upon you His choicest blessings. May the Almighty give you the results you look for, and the Catholic Church, better known, will be able to save more and more souls, which ignorance exposes to danger." — *Rt. Rev. Alexis-Xyste Bernard, D.D.*

"The work your Society is engaged in I fully appreciate and unreservedly admire. Nothing could afford me more pleasure than to contribute, were it but a mite, to its development." — *Rt. Rev. Paul LaRocque, D.D.*

payment for five years. After that they pay \$100 a year, until the balance of the ten years have expired.

To those who give \$1,000 for a chapel, a paid-up Life Membership is immediately granted. If the giver of \$500 does not wish to assume the obligation of a Life Membership, five fifteen-year memberships will be granted to the persons, living or dead, whom he or she desires to name. All gifts for chapels count as memberships of the Society on the request of the giver.

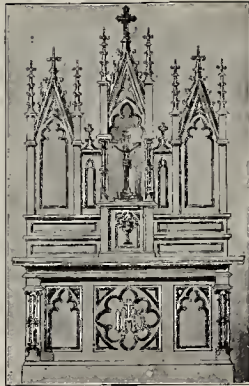
There are many cases where people desire to help this memorial chapel movement, but are unable to give the amount necessary to insure the building of a chapel, themselves. Such persons have an opportunity of assisting greatly by offering chalices, vestments, altars, pews, etc. An altar for a little chapel costs about \$50; a chalice can be purchased for \$25; vestments, in any colors, at from \$8 to \$20 a set; albs, about \$5; a set of altar linens from \$6 to \$10; crucifixes from \$3 to \$20; stations of the cross from \$25 up. A further list will be sent to any one on application.

There is no work which The Catholic Church Extension Society values more than the work which is done through these memorial chapels. They become centers of Faith. With a small investment of money they actually save Religion to hundreds and hundreds of people, and they go on saving even long after the donor has passed from this earth. A man's good work surely lives after him when it takes the form of little chapels of this kind. The marble of a monument may last one hundred years, a thousand years, but it will crumble at last. The Faith will live forever, and the good that the memorial chapel will do for God and Religion shall remain for all Eternity.

## Memorial Altars

When one thinks of a memorial altar he very naturally conjures up visions of marble and mosaic, for most memorials of this kind are costly and wonderful works of art in churches and cathedrals which give them as worthy a setting as their beauty demands. These eloquent tributes to the dead are real and honest appeals to the living for what money can not buy—the charity of prayer. They are appropriate as memorials to faithful Catholics who worshiped in the churches they enrich.

But how many good people there are who can not afford such a noble monument to their dear departed, though their hearts yearn for some monument of the kind which the chalice shall touch whenever the Holy Sacrifice is offered up before it. There are plenty of chances for them in the growing Catholic Church in the United States and Canada, for church buildings are needed everywhere, and the gift of a modest memorial altar is one that any pastor will deeply appreciate. It is always best to make such a gift to your own parish, if you can afford the amount needed to provide an altar in keeping with the church building itself. If, however, there is already found at home what is requisite, or if your means do not permit you to build your memorial there, do not fail to think of the needs of poorer places, especially in missionary districts, where a decent altar would be an encouragement to devotion as well as a source of genuine joy and gladness to many. We question, indeed, if the most beautiful of altars in the grandest of cathedrals is more appreciated, and gives more genuine happiness, than the modest little painted wood memorial which is a marvel



This Gothic altar can be furnished for a poor mission for fifty dollars. This low price is possible only because these Altars are made up in quantities with profits suppressed. Any person desiring to donate an altar to a poor mission should correspond with the Catholic Church Extension Society.

not be publicly credited to them. All the community read EXTENSION and do something to further its cause. Only a short time ago a box of church goods was sent by the Sisters to one of the missions among the Indians. God bless them. They have the Catholic spirit which some of us who have the name lamentably lack."—February, 1908.

Since the above was written the community has entered the Catholic Church. Having both name and spirit now, much may be expected of them. "Pray that we may always be poor," one of the Sisters wrote. She understands the great secret surely. By and by it may be that God will call those Sisters to the work of missions. They already, even as Anglicans, were interested, and since entering the Fold have sent us a gift for Porto Rico. Let us pray that they will some day get the great call—and hear it when it comes.

## Pilgrims to Rome

Catholics who have in mind to make a trip or pilgrimage to Rome, the Passion Play, or the Holy Land, are pretty sure to remember that John J. McGrane, a Knight of St. Gregory by appointment of the Pope, is the pioneer director of tours of this kind. Mr. McGrane is well qualified to give correct information and reliable data to intending travelers. Write him at his New York address, 187 Broadway, and mention EXTENSION if you would have a particularly pleasant reception for your letter. Mr. McGrane is an enthusiastic Extensionist and a generous contributor to our work.

HAVE you in your parish Belgians (Flemish or Walloons) or Hollanders, whose language you do not understand? Write to the president, Rev. A. A. Nobsbert, Rochester, New York who will send you, for the Forty Hours during Easter time, or at any other occasion, a member of the association to assist you.

WHEN you wish to remember the Society in your will, please use the following form:

"I give and bequeath to the Catholic Church Extension Society of the United States of America, an institution incorporated under the laws of the State of Michigan, and whose general offices are at present located in the City of Chicago, the sum of \_\_\_\_\_ dollars.



Another style of a fifty dollar altar for poor missions. Generous persons desiring to donate an altar will kindly communicate with the Catholic Church Extension Society.

## October, 1910

Sat. 1. St. Remigius, Archbishop, Confessor. ♄

**TWENTIETH SUNDAY AFTER PENTECOST.**  
Gospel, St. John iv, 45-53—Healing of the Son of the Ruler of Capharnaum.

SUN. 2. Feast of the Holy Rosary.  
Mon. 3. Holy Guardian Angels.  
Tues. 4. St. Francis of Assisi, Confessor.  
Wed. 5. St. Placidus and Companions, Martyrs.  
Thurs. 6. St. Bruno, Bishop and Confessor.  
Fri. 7. St. Mark, Pope and Confessor. ♄  
Sat. 8. St. Bridget of Sweden, Widow.

**TWENTY-FIRST SUNDAY AFTER PENTECOST.**  
Gospel, St. Matt. xviii, 23-35—The Parable of the Talents.

SUN. 9. St. Denis and Companions, Martyrs.  
Mon. 10. St. Francis Borgia, Confessor.  
Tues. 11. St. Germanus, Bishop and Martyr.  
Wed. 12. St. Wilfrid, Bishop and Confessor.  
Thurs. 13. St. Edward, King and Confessor.  
Fri. 14. St. Callistus I., Pope, Martyr. ♄  
Sat. 15. St. Teresa, Virgin.

**TWENTY-SECOND SUNDAY AFTER PENTECOST.**

Gospel, St. Matt. xxii, 15-21—The Coin of Tribute.

SUN. 16. Maternity of the Blessed Virgin Mary.  
Mon. 17. St. Hedwig, Widow.  
Tues. 18. St. Luke, Evangelist.  
Wed. 19. St. Peter of Alcantara, Confessor.  
Thurs. 20. St. John Cantius, Confessor.  
Fri. 21. St. Ursula and Companions, Virgins and Martyrs. ♄  
Sat. 22. St. Mello, Bishop and Confessor.

**TWENTY-THIRD SUNDAY AFTER PENTECOST.**  
Gospel, St. Matt. ix, 18-26—The Ruler's Daughter.

SUN. 23. St. John Capistran, Confessor.  
Mon. 24. St. Raphael, Archangel.  
Tues. 25. SS. Chrysanthus and Daria, Martyrs.  
Wed. 26. St. Evaristus, Pope and Martyr.  
Thurs. 27. St. Frumentius, Bishop and Confessor.  
Fri. 28. SS. Simon and Jude, Apostles. ♄  
Sat. 29. St. Theodore, Abbot.

**TWENTY-FOURTH SUNDAY AFTER PENTECOST.**

Gospel, St. Matt. xiii, 24-30—The Parable of the Cockle.

SUN. 30. St. Alphonsus Rodriguez, Confessor.  
Mon. 31. St. Wolfgang, Bishop, Confessor. ♄

### Indulgences

1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quarantines to all the members on any day and as often as desired, when a good work is done in the interests of the Society.
3. Three hundred days to all the members as often as they devoutly recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.
5. Plenary indulgence to Members on the Feasts of St. Simon, Apostle, October 28; St. Jude, Apostle, October 28.

1. Rev. J. T. Kidd, D.D., Secretary of the Canadian Society.
2. Mr. John P. Ryan, A Founder of the Canadian Society.
3. St. Theo. C. Szagunewsky, R. C. M. G., A Founder of the Canadian Society.
4. Rt. Rev. Theobald E. Enay, D. D., Bishop of Chatham.
5. Mr. M. J. O'Brien, A Founder of the Canadian Society.
6. Mr. G. Plunket Maginn, A Founder of the Canadian Society.



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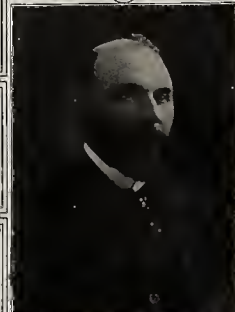
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"This Society I hail and welcome, and wish it every success. It will, I hope, afford help and encouragement to many of our priests in the small, poor, scattered missions struggling hard to put up some kind of a church or repair an old one and build a habitable shanty. In my diocese there are actually three striving to rise under these circumstances, one or two more projected, a priest's house, etc. Consequently, some help from your Society will be greatly appreciated."  
—Rt. Rev. Theo. Enay, D.D.

"It will give me pleasure to give my co-operation for the furtherance of this sacred cause."  
—Rt. Rev. J. F. Cunningham, D.D.

"I hope you will find strength to continue the work so well begun."  
—Rt. Rev. A. F. Schinner, D.D.

"It is a noble, needed work, which you have begun in the Church Extension movement. I congratulate you. This diocese would be in a much better condition, many an isolated Catholic family would have been saved to the Church if such a movement as is now contemplated had been in existence years ago. Indeed, even to-day, the Church Extension Society will find a field in this diocese where some priests have as many as five or six little missions, widely distant from each other. You ask for a word of encouragement; I give that word cheerfully. You ask for my blessing on the work; I grant it from my heart."  
—Rt. Rev. Theo. O'Gorman, D.D.

"I pray God to bless the good and glorious work."  
—Rt. Rev. Edward J. O'Dea, D.D.

"I wish you every success and blessing in the work of the Society."  
—Rt. Rev. Lawrence Scanlon, D.D.



# Church Extension Annual 1910



The Most Rev. Patrick Wm. Riordan, D.D., Archbishop of San Francisco. Member of the Board of Governors.



The Most Rev. William H. O'Connell, D.D., Archbishop of Boston. Member of the Board of Governors.



The Most Rev. John Ireland, D.D., Archbishop of St. Paul.



The Most Rev. John Jos. Glennon, D.D., Archbishop of St. Louis.

"I do not hesitate to say that it is the most important work ever inaugurated in the American Catholic Church, to save thousands and thousands of our people scattered throughout the entire West and who, of themselves, are unable to build a Church and support a priest in their midst. I have been thinking of such a Society for years and hoping that some one would feel himself called upon to undertake this work. I have read with attention your circular and subscribe to every word of it. The necessity of the work is most important and no time should be lost in providing relief for our people scattered throughout the entire West. Diocesan aid is out of the question, as the dioceses themselves are so poor that they must necessarily look for help from the outside, and it is only through such an agency as the Church Extension Society that help can be brought to a great many of the bishops of the Western country. I will do everything in my power to aid it and wish you would inscribe my name as a Life Member of the Society." — *The Most Rev. Patrick Wm. Riordan, D.D., Archbishop of San Francisco.*

"The organization of the Home Missions Association is to my mind one of the most hopeful signs of growth which the Church in America has yet put forth. It is destined to do more for the union in charity, as well as Faith, of the East with the great West and South than any other plan possible to devise. It will not only succeed; it is bound to be a great spiritual union, blessing alike

the East, which gives, and the West and South, which receive. It appears to me most opportune, precisely in this great crisis, apart from the immediate impetus it must give to mission work. We must grow together in order that our united strength may be felt throughout the entire continent. There is nothing in the world I would not do in the interest of the Extension movement." — *The Most Rev. Wm. H. O'Connell, D.D., Archbishop of Boston.*

"I am very much interested in the proposed Catholic Extension Society. I think the idea put forward by you is most opportune and felicitous. In numerous localities of the country scattered Catholics are to be found, unable by themselves to build churches or secure the attendance of a priest. It is the duty of Catholics in more peopled districts to help their brethren of the Faith who can not help themselves. It is a great pity that a Church Extension Society was not called into existence years ago, and I congratulate you on being the one to take the initiative in the matter. I am most willing to give my warmest sympathy to an undertaking which has for its purpose to come to the rescue of helpless Catholics anywhere and everywhere." — *The Most Rev. John Ireland, D.D., Archbishop of St. Paul.*

The Archbishops and Bishops of the Province of St. Louis, governing spiritually a portion of the Church in America, which stands at the gate of the

West and Southwest, and feeling the needs of Home Mission work keenly, desire to endorse the ideas underlying the new Church Extension movement, and to assure you of their sympathy and aid. No greater necessity exists at this time than that of arousing the missionary spirit in our people, especially for the grave necessities that are facing us here in our own land. No greater opportunity for missionary charity is presented to Catholics than that of aiding struggling parishes to establish themselves, to the end that spiritual centers may be formed for present and future needs. The success of the Church Extension movement will mean much to the Church in America. Knowing that such movements as this have God's blessing on them, we have confidence enough in the enlightened, zealous and far-seeing clergy of the country to feel that the work you are beginning will be an unqualified success.

Most Rev. JOHN JOS. GLENNON, D.D., Archbishop of St. Louis.

RIGHT REV. JOHN J. HOGAN, D.D., Bishop of Kansas City.

RIGHT REV. J. J. HENNESSY, D.D., Bishop of Wichita.

RIGHT REV. M. F. BURKE, D.D., Bishop of St. Joseph.

RIGHT REV. J. F. CUNNINGHAM, D.D., Bishop of Concordia.

RIGHT REV. THOS. F. LILLIS, Bishop of Leavenworth.

## Some Designated Chapels Built Through the Society


DONOR.	LOCALITY ASSIGNED TO.	DIOCESE.
1. Rev. M. A. Lambing	Colberton, Mont.	Great Falls.
2. Mr. P. G. Miller	Cheney, Neb.	Lincoln.
3. Margret Martin Halanney	Dublin, Ga.	Savannah.
4. Rev. John D. Turner	Cottonwood, S. D.	Lead.
5. Mr. A. A. Hirst	Judson, N. H.	Manchester.
6. St. Joseph's Church, Brooklyn, N. Y.	St. Helena, S. C.	Charleston.
7. Miss Isabel Ryan	Santa Cruz Valley.	
8. Mr. A. A. Hirst	Ariz.	Tucson.
9. Miss Mary McDonough	Mannington, W. Va.	Wheeling.
10. Margret Martin Halanney	Freewater, Ore.	Baker City.
11. Miss Rosine Forrester (deceased)	Trenton, N. J.	Trenton.
12. Miss Ella H. Schoenfeld	Vivian, S. D.	Sioux Falls.
13. Miss E. H. O'Brien	Sydney, Kan.	Wichita.
14. Mr. M. J. O'Brien	Hennock, S. D.	Lead.
15. Mr. Ambrose Petry	Phillips, S. D.	Lead.
16. Miss Jos. Schwind	Raymondville, Tex.	San Antonio.
17. Mr. A. V. Reynolds	Covington.	
18. Mr. A. V. Reynolds	Waterproof, La.	Natchitoches.
19. Mr. A. V. Reynolds	Monroeville, La.	Natchitoches.
20. Mrs. Margaret Murphy	Middletown, Ill.	Peoria.
21. Mr. Wm. G. Wilson	Kadoka, S. D.	Lead.
22. Margaret McDonough	Lake Creek, S. D.	Charleston.
23. St. Ann's Society of Manhattanville	Clear Lake, S. D.	Sioux Falls.
24. Children of Mary, Manhattanville	Lake Preston, S. D.	Lead.
25. Mr. Edw. McGowan	Kewasa, Neb.	Lincoln.
26. Mr. J. A. Hirst	Gooding, Idaho	Boise.
	Brookville, Fla.	St. Augustine.

DONOR.	LOCALITY ASSIGNED TO.	DIOCESE.
27. Mr. Arthur O'Neill	La Jara, Colo.	Denver.
28. Mr. Michael Kerwin	Marion, Mich.	Detroit.
29. Messrs. Arthur and Christian Hagen	Julesburg, Colo.	Denver.
30. Rt. Rev. Hgr. W. Murphy	Lisbon, N. H.	Manchester.
31. Mr. Chauncey Orent	Livington, Wyo.	La. New Orleans.
32. Mrs. Cecelia Stein	Rockville, N. C.	North Carolina.
33. Miss Marie Quinn	Carroll, La.	Natchitoches.
34. Mrs. Gehhart and Daughter	Tuamonia, N. H.	Santa Fe.
35. Mrs. Mary Rogers	Valdosta, Ga.	St. Augustine.
36. Miss Julia A. Smith	Clayton, N. C.	North Carolina.
37. Children of Mary, of Holy Angels Parish, Buffalo	Polson, Kan.	Wichita.
38. Miss Catherine O'Connor	Aledo, Ill.	Peoria.
39. Miss K. Schaefer	Marionetta, Kan.	Wichita.
40. Miss Kate E. Welch	Embleton, N. C.	North Carolina.
41. Miss Mary Brunner	Pleasanton, Tex.	Brownsville.
42. Rev. John A. Warner	Portales, N. M.	Santa Fe.
43. Mrs. Susan Keele White	Chapel Hill, N. C.	North Carolina.
44. Mr. G. Roberts White	Drazer, S. D.	Lead.
45. Mr. F. G. Broerman	Mayno, S. D.	Lead.
46. Mrs. Anna Fitzpatrick	Elfriston, Ill.	Peoria.
47. Rev. F. J. O'Reilly	Eureka, Ill.	Peoria.
48. Mrs. Anna Fitzpatrick	Eureka, Ill.	Peoria.
49. Rev. J. M. Mandillo	Grand Falls, Tex.	San Antonio.
50. Mr. John Kelly	Keok, Kans.	Wichita.
51. Mrs. M. F. Gavin	Beaudette, Minn.	Duluth.
52. Mrs. M. A. Callahan	Chapel Hill, N. C.	North Carolina.
53. J. & C. A. of Pittsburgh	Winnona, V. Pa.	Wheeling.
54. Mr. James W. Trant	Willard, Tex.	Santa Fe.
55. Nameless Benefactor	Clinton, N. C.	North Carolina.

DONOR.	LOCALITY ASSIGNED TO.	DIOCESE.
56. A. A. Hirst	Canada	
57. A. A. Hirst	Canada	
58. Miss Mary Kearney	Niagara Falls, N. Y.	San Antonio.
59. Miss Mary Kearney	South Range, Wis.	Superior.
60. Miss Mary Kearney	Poxboro, Wis.	Superior.
61. Miss Mary Kearney	Elmendorf, Tex.	San Antonio.
62. Miss Mary Kearney	Fergus, Okla.	Oklahoma.
63. Miss Mary Kearney	Maple Leaf, Wis.	Superior.
64. Mrs. McEwen, Deques	Sumpter, Ore.	Oregon City.
65. Rev. F. J. O'Reilly	St. Francis, Tex.	Ballas.
66. Anna E. Cahill	Tallahas, P. R.	Porto Rico.
67. Mr. and Mrs. Frederick Broerman	Cathlamet, Wash.	Seattle.
68. A Benefactor, Boston, Mass.	Not Assigned.	Mobile.
69. A Benefactor, Boston, Mass.	La Crosse, Wash.	Wichita.
70. A Benefactor, Boston, Mass.	Dyltheville, Ark.	Little Rock.
71. Mr. Fred Yegge and Others	Hyltheville, Ark.	Little Rock.
72. Mrs. Bridget Ford	Quincy, Vt.	St. Augustine.
73. A Friend, Brooklyn, N. Y.	Powol, Vt.	Cheyenne.
74. Mrs. Catherine Mieson	Yeda, N. M.	Santa Fe.
75. St. Mary's Branch, Catholic Extension, Okla.	N. Y.	Littleton, N. C.
76. A Friend in Minnesota	Neapolis, Wis.	Green Bay.
77. A Friend in Minnesota	Durham, N. C.	North Carolina.
78. A Friend in Kentucky	Blurs, S. D.	Sioux Falls.
79. Mr. Thomas J. Murphy	Big Timber, Mont.	Great Falls.
80. Mr. Thomas J. Ward	Badger, Minn.	Duluth.
81. Mr. Thomas J. Ward	Talequah, Okla.	Oklahoma.
82. Mrs. Anna W. Synon	Easterwood, La.	New Orleans.
83. J. F. S., Philadelphia, Pa.	Terry, Mont.	Great Falls.


N. B.—Twenty built by Canadian Society and some others unassigned

## November, 1910

- Tues. 1. Feast of All Saints.  
 Wed. 2. All Souls' Day.  
 Thurs. 3. St. Malachy, Bishop and Confessor.  
 Fri. 4. St. Charles Borromeo, Archbishop and Confessor.   
 Sat. 5. SS. Zachary and Elizabeth.


### TWENTY-FIFTH SUNDAY AFTER PENTECOST.

*Gospel, St. Matt. xxiv, 15-35 — The Abomination of Desolation.*

- SUN. 6. St. Leonard, Hermit and Confessor.  
 Mon. 7. St. Willibrord, Bishop and Confessor.  
 Tues. 8. St. Godfrey, Bishop and Confessor.  
 Wed. 9. Dedication of St. John Lateran.  
 Thurs. 10. St. Andrew Avellini, Confessor.  
 Fri. 11. St. Martin of Tours, Bishop, Confessor.   
 Sat. 12. St. Martin I., Pope and Martyr.


### TWENTY-SIXTH SUNDAY AFTER PENTECOST.

*Gospel, St. Matt. xiii, 24-30 — The Parable of the Cockle.*

- SUN. 13. Patronage of the Blessed Virgin Mary.  
 Mon. 14. St. Josaphat, Bishop and Martyr.  
 Tues. 15. St. Certrude, Virgin.  
 Wed. 16. St. Edmund, Bishop and Confessor.  
 Thurs. 17. St. Gregory Thaumaturgus, Bishop, Confessor.  
 Fri. 18. St. Hilda, Abbess.   
 Sat. 19. St. Elizabeth of Hungary, Widow.

### TWENTY-SEVENTH SUNDAY AFTER PENTECOST.

*Gospel, St. Matt. xiii, 31-35 — The Parable of the Mustard Seed.*

- SUN. 20. St. Felix of Valois, Confessor.  
 Mon. 21. Presentation of the Blessed Virgin Mary.  
 Tues. 22. St. Cecilia, Virgin and Martyr.  
 Wed. 23. St. Clement I., Pope and Martyr.  
 Thurs. 24. St. John of the Cross, Confessor.  
 Fri. 25. St. Catherine, Virgin and Martyr.   
 Sat. 26. St. Sylvester, Abbot.

### FIRST SUNDAY IN ADVENT.

*Gospel, St. Luke xxi, 25-33 — Signs Foretelling the Destruction of the World.*

- SUN. 27. St. Leonard of Port Maurice, Confessor.  
 Mon. 28. St. James of La Marca, Confessor.  
 Tues. 29. St. Saturninus, Martyr.  
 Wed. 30. St. Andrew, Apostle.

### Indulgences

1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quarantines to all the members on any day and as often as desired, when a good work is done in the interests of the Society.
3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.
5. Plenary indulgence to Members on the Feast of St. Andrew, Apostle, November 30.

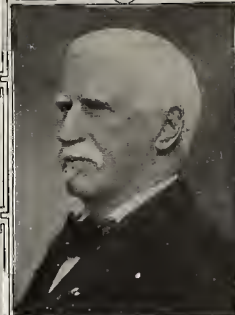
### HOLY DAY OF OBLIGATION

Feast of All Saints, November 1.

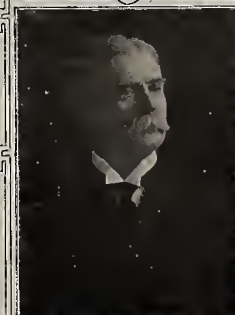
1. Mrs. Edw. H. Doyle, A Founder.
2. The Marquis Maximin Missey, A Founder and Member of the Board of Governors.
3. Mr. George C. H. Lang, A Founder of the Canadian Society.
4. Mr. Edw. H. Doyle, A Founder.
5. Col. R. C. Keenan, K. S. G. A Founder and Member of the Board of Governors.
6. Mr. J. J. McGeary, K. S. G. A Founder and Member of the Board of Governors, and Donor of Italian-American College.



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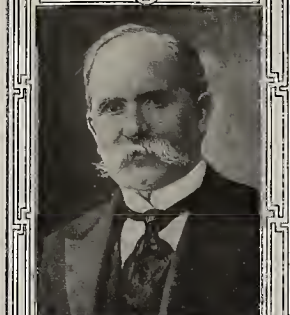
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"It remains for me to reiterate my most sincere good wishes for the prosperity of your grand and noble undertaking and my deep appreciation of your valuable assistance. God bless and prosper you!" — Rt. Rev. Henry Granjon, D.D.



"You certainly have every reason to rejoice at the phenomenal success of the Church Extension Society. From the very beginning it was a movement in the right direction. The help you give goes directly to those who are doing the work. Every Catholic who understands the object and end of the Society feels he is giving direct aid in the good work which he helps along. You are truly showing good results and even in Church matters — temporal especially — nothing attracts more strongly than success. May God grant His special blessing to the great undertaking. I add a little more." — Rt. Rev. Leo Hall, O.S.B., D.D.

"The Catholic Church Extension Society of the United States of America has my most cordial approval and recommendation. Such a society we should have had long ago." — Rt. Rev. James Schwabach, D.D.



"I can assure you that I take a very deep interest in everything connected with Church Extension. I am always prepared to do what I can in the matter. I will gladly cooperate with you." — Rt. Rev. Thos. J. Conaty, D.D.



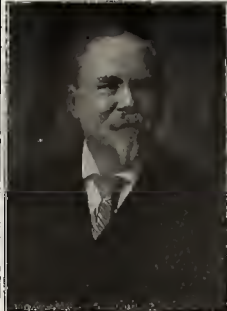
"Of course I am interested in the Church Extension and have advocated it at the National Convention of the Catholic Federation. I am heart and soul with you." — Rt. Rev. James A. McFady, D.D.

# Church Extension Annual 1910

## "By Their Fruits Ye Shall Know Them"

A list of checks sent by the Society as Gifts and Loans to poor missions of the United States. The innumerable checks for less than \$100 are not listed here

May 4, 1906	Gift	\$ 125.00	September 9, 1907	Loan	\$ 250.00	October 7, 1908	Loan	\$ 500.00
May 16, 1906	Designated Gift	700.00	September 9, 1907	Gift	250.00	October 10, 1908	Designated Gift	200.00
May 16, 1906	Gift	300.00	September 9, 1907	Loan	500.00	October 19, 1908	Designated Gift	500.00
May 17, 1906	Designated Gift	250.00	September 9, 1907	Loan	700.00	October 21, 1908	Gift	500.00
May 24, 1906	Designated Gift	520.00	September 9, 1907	Loan	500.00	October 28, 1908	Designated Gift	100.00
June 2, 1906	Designated Gift	300.00	September 9, 1907	Loan	1,500.00	November 25, 1908	Gift	150.00
June 2, 1906	Designated Gift	225.00	September 16, 1907	Loan	500.00	November 25, 1908	Designated Gift	250.00
June 11, 1906	Designated Gift	576.00	September 18, 1907	Gift	250.00	December 11, 1908	Designated Gift	500.00
June 16, 1906	Designated Gift	190.00	September 27, 1907	Gift	200.00	December 22, 1908	Designated Gift	1,000.00
June 27, 1906	Designated Gift	100.00	October 1, 1907	Gift	500.00	January 9, 1909	Designated Gift	600.00
July 6, 1906	Designated Gift	500.00	October 1, 1907	Gift	300.00	January 12, 1909	Loan	500.00
July 20, 1906	Designated Gift	1,464.00	October 4, 1907	Loan	500.00	January 12, 1909	Designated Gift	400.00
July 20, 1906	Gift	250.00	October 4, 1907	Gift	300.00	January 12, 1909	Loan	600.00
July 25, 1906	Loan	1,000.00	October 4, 1907	Gift	200.00	January 12, 1909	Designated Gift	200.00
July 30, 1906	Designated Gift	105.14	October 12, 1907	Loan	500.00	January 12, 1909	Gift	200.00
August 15, 1906	Designated Gift	151.46	October 15, 1907	Gift	500.00	January 12, 1909	Gift	500.00
September 10, 1906	Designated Gift	260.00	October 15, 1907	Designated Gift	250.00	January 12, 1909	Loan	300.00
September 10, 1906	Gift	200.00	October 25, 1907	Loan	2,500.00	January 12, 1909	Loan	150.00
September 10, 1906	Gift	250.00	October 25, 1907	Loan	300.00	January 12, 1909	Gift	500.00
September 13, 1906	Gift	100.00	October 25, 1907	Designated Gift	345.00	January 12, 1909	Loan	1,000.00
September 13, 1906	Gift	100.00	December 28, 1907	Gift	400.00	January 12, 1909	Designated Gift	500.00
September 13, 1906	Gift	250.00	January 13, 1908	Gift	400.00	January 12, 1909	Gift	200.00
September 13, 1906	Gift	150.00	January 16, 1908	Gift	250.00	January 12, 1909	Loan	1,000.00
September 13, 1906	Gift	600.00	January 18, 1908	Loan	1,200.00	January 12, 1909	Designated Gift	250.00
September 27, 1906	Loan	500.00	January 18, 1908	Gift	500.00	January 18, 1909	Gift	1,000.00
October 1, 1906	Loan	300.00	January 18, 1908	Gift	200.00	January 18, 1909	Loan	600.00
October 10, 1906	Loan	800.00	January 18, 1908	Gift	200.00	January 18, 1909	Gift	300.00
October 23, 1906	Gift	300.00	January 25, 1908	Loan	1,000.00	January 18, 1909	Gift	600.00
October 31, 1906	Loan	3,000.00	February 8, 1908	Designated Gift	150.00	January 19, 1909	Loan	1,000.00
November 3, 1906	Gift	500.00	February 8, 1908	Designated Gift	150.00	January 23, 1909	Loan	500.00
November 16, 1906	Designated Gift	500.00	February 20, 1908	Gift	360.00	January 30, 1909	Loan	500.00
November 26, 1906	Loan	400.00	February 25, 1908	Loan	1,500.00	February 3, 1909	Gift	200.00
November 26, 1906	Loan	700.00	February 25, 1908	Designated Gift	330.00	February 6, 1909	Designated Gift	500.00
December 20, 1906	Designated Gift	425.00	March 7, 1908	Gift	200.00	February 16, 1909	Loan	600.00
January 9, 1907	Gift	200.00	March 16, 1908	Designated Gift	100.00	February 25, 1909	Designated Gift	250.00
January 9, 1907	Loan	1,000.00	March 16, 1908	Designated Gift	100.00	February 25, 1909	Designated Gift	250.00
January 9, 1907	Gift	150.00	March 16, 1908	Designated Gift	100.00	February 25, 1909	Loan	600.00
January 9, 1907	Gift	150.00	March 28, 1908	Gift	500.00	February 25, 1909	Loan	500.00
January 9, 1907	Loan	250.00	March 28, 1908	Designated Gift	500.00	March 3, 1909	Gift	200.00
January 9, 1907	Loan	1,000.00	April 15, 1908	Gift	200.00	March 12, 1909	Loan	500.00
January 9, 1907	Loan	500.00	April 25, 1908	Designated Gift	500.00	March 12, 1909	Gift	500.00
January 9, 1907	Loan	1,000.00	May 22, 1908	Gift	250.00	March 19, 1909	Designated Gift	500.00
January 17, 1907	Gift	250.00	May 22, 1908	Gift	500.00	April 7, 1909	Designated Gift	500.00
January 17, 1907	Loan	200.00	May 22, 1908	Gift	500.00	April 9, 1909	Designated Gift	250.00
January 19, 1907	Designated Gift	250.00	May 22, 1908	Gift	150.00	April 9, 1909	Designated Gift	100.00
January 19, 1907	Designated Gift	250.00	May 22, 1908	Gift	150.00	April 12, 1909	Gift	500.00
January 19, 1907	Designated Gift	250.00	May 25, 1908	Gift	300.00	April 17, 1909	Loan	500.00
January 21, 1907	Loan	300.00	May 25, 1908	Gift	300.00	April 17, 1909	Designated Gift	300.00
February 1, 1907	Gift	250.00	May 25, 1908	Loan	1,500.00	April 17, 1909	Designated Gift	500.00
February 18, 1907	Designated Gift	608.03	May 27, 1908	Gift	250.00	April 17, 1909	Designated Gift	500.00
March 11, 1907	Designated Gift	500.00	May 27, 1908	Gift	200.00	May 7, 1909	Loan	500.00
April 11, 1907	Designated Gift	290.00	May 27, 1908	Gift	250.00	May 7, 1909	Gift	300.00
April 11, 1907	Gift	400.00	May 27, 1908	Designated Gift	500.00	May 8, 1909	Designated Gift	1,000.00
April 11, 1907	Gift	200.00	May 27, 1908	Loan	800.00	May 8, 1909	Designated Gift	500.00
April 18, 1907	Gift	500.00	June 1, 1908	Gift	140.00	May 8, 1909	Designated Gift	600.00
April 23, 1907	Loan	200.00	June 1, 1908	Loan	150.00	May 12, 1909	Designated Gift	200.00
April 24, 1907	Loan	250.00	June 1, 1908	Loan	300.00	May 12, 1909	Designated Gift	500.00
May 1, 1907	Gift	600.00	June 3, 1908	Gift	150.00	May 20, 1909	Gift	250.00
May 1, 1907	Gift	200.00	June 4, 1908	Gift	200.00	May 25, 1909	Designated Gift	500.00
May 1, 1907	Gift	160.00	June 5, 1908	Gift	500.00	May 27, 1909	Gift	200.00
May 7, 1907	Loan	1,000.00	June 6, 1908	Gift	400.00	May 27, 1909	Gift	200.00
May 10, 1907	Gift	300.00	June 6, 1908	Loan	1,100.00	May 27, 1909	Designated Gift	200.00
May 16, 1907	Loan	1,500.00	June 10, 1908	Gift	1,235.00	June 3, 1909	Designated Gift	500.00
May 16, 1907	Designated Gift	125.00	June 10, 1908	Designated Gift	500.00	June 3, 1909	Designated Gift	1,000.00
May 24, 1907	Loan	500.00	June 16, 1908	Loan	500.00	June 10, 1909	Designated Gift	500.00
June 1, 1907	Loan	500.00	June 19, 1908	Loan	300.00	June 16, 1909	Gift	200.00
June 7, 1907	Loan	500.00	June 20, 1908	Designated Gift	150.00	June 16, 1909	Gift	300.00
June 14, 1907	Loan	300.00	June 22, 1908	Loan	1,000.00	June 16, 1909	Gift	230.00
June 22, 1907	Gift	300.00	June 27, 1908	Designated Gift	150.00	June 22, 1909	Gift	300.00
July 3, 1907	Gift	250.00	June 27, 1908	Designated Gift	150.00	June 23, 1909	Gift	300.00
July 5, 1907	Loan	2,000.00	July 10, 1908	Loan	2,000.00	June 23, 1909	Designated Gift	500.00
July 6, 1907	Gift	400.00	July 10, 1908	Loan	300.00	June 23, 1909	Gift	150.00
July 11, 1907	Gift	200.00	July 11, 1908	Gift	150.00	June 23, 1909	Gift	100.00
July 17, 1907	Loan	1,000.00	July 11, 1908	Gift	500.00	June 26, 1909	Gift	200.00
July 23, 1907	Gift	500.00	July 14, 1908	Gift	100.00	June 29, 1909	Gift	250.00
July 31, 1907	Designated Gift	545.65	July 31, 1908	Gift	200.00	June 29, 1909	Designated Gift	715.00
July 21, 1907	Designated Gift	100.00	August 6, 1908	Designated Gift	103.80	July 3, 1909	Gift	250.00
August 20, 1907	Gift	130.60	August 7, 1908	Designated Gift	500.00	July 3, 1909	Gift	200.00
August 28, 1907	Designated Gift	130.00	August 25, 1908	Gift	500.00	July 3, 1909	Designated Gift	500.00
August 30, 1907	Loan	1,000.00	September 11, 1908	Gift	250.00	July 3, 1909	Gift	150.00
August 31, 1907	Gift	200.00	September 25, 1908	Gift	500.00	July 3, 1909	Gift	250.00
			September 28, 1908	Loan	400.00	July 7, 1909	Gift	100.00



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### December, 1910

- Thurs. 1. St. Eligius, Bishop and Confessor.
- Fri. 2. St. Bibiana, Virgin and Martyr.
- Sat. 3. St. Francis Xavier, Confessor.

#### SECOND SUNDAY IN ADVENT.

Gospel, St. Matt. xi, 2-10 — John Sends His Disciples to Christ.

- SUN. 4. St. Peter Chrysologus, Archbishop, Confessor, Doctor.
- Mon. 5. St. Barbara, Virgin and Martyr.
- Tues. 6. St. Nicholas, Bishop and Confessor.
- Wed. 7. St. Ambrose, Bishop, Confessor, Doctor.
- Thurs. 8. **The Immaculate Conception.**
- Fri. 9. St. Leocadia, Virgin and Martyr.
- Sat. 10. St. Melchisedech, Pope and Martyr.

#### THIRD SUNDAY IN ADVENT.

Gospel, St. John i, 19-28 — John Bears Witness to Christ.

- SUN. 11. St. Damasus I., Pope and Confessor.
- Mon. 12. St. Cormac, Abbot.
- Tues. 13. St. Lucy, Virgin and Martyr.
- Wed. 14. St. Spiridion, Bishop and Confessor.
- Thurs. 15. St. Florence, Abbess.
- Fri. 16. St. Eusebius, Bishop and Martyr.
- Sat. 17. St. Lazarus, Bishop.

#### FOURTH SUNDAY IN ADVENT.

Gospel, St. Luke iii, 1-16 — John's Mission and Preaching.

- SUN. 18. Expectation of the Blessed Virgin Mary.
- Mon. 19. St. Acjutus, Abbot.
- Tues. 20. St. Christian, Bishop, Confessor.
- Wed. 21. St. Thomas, Apostle.
- Thurs. 22. St. Zeno, Martyr.
- Fri. 23. St. Victoria, Virgin and Martyr.
- Sat. 24. St. Irmina, Virgin.

#### CHRISTMAS, SUNDAY.

Gospel, St. Luke ii, 6-20 — The Nativity of Christ.

- SUN. 25. **Christmas.**
- Mon. 26. St. Stephen, First Martyr.
- Tues. 27. St. John, Apostle and Evangelist.
- Wed. 28. The Holy Innocents, Martyrs.
- Thurs. 29. St. Thomas a Becket, Archbishop and Martyr.
- Fri. 30. St. Sabinus, Bishop, Martyr.
- Sat. 31. St. Sylvester I., Pope and Confessor.

#### Indulgences

1. A plenary indulgence on the day of admission into the Society, and at the hour of death.
2. Seven years and seven quarantines to all the members on any day and as often as desired, when a good work is done in the interests of the Society.
3. Three hundred days to all the members as often as they piously recite the formula: "St. Philip, pray for us."
4. Priests who are Annual Members may enjoy a Privileged Altar three times a week; if Life Members, six times a week.
5. Plenary indulgences to Members on the Feasts of St. Thomas, Apostle, December 21; St. John, Apostle, December 27.

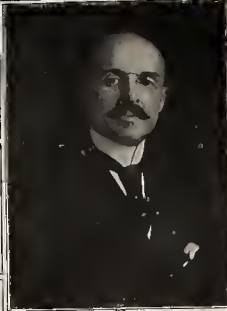
#### HOLY DAYS OF OBLIGATION

Feast of the Immaculate Conception of the Blessed Virgin, December 8.  
 The Nativity of Our Lord, December 25.

#### EMBER DAYS

December 14, 16, 17.

1. Mr. Wm. J. Hyman, Chicago. A Founder and Member of Board of Governors.
2. Mr. E. F. Carey. A Founder and Member of Board of Governors.
3. Mr. M. J. Hesse. A Founder of the Canadian Society.
4. Mr. John A. Lynch. A Founder and Member of the Board of Governors.
5. Rev. H. J. Cantino, Diocesan Director of the Canadian Society.
6. Mr. Richmond Dzan. A Founder and Member of the Board of Governors.



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"I need hardly say that I sympathize with the object in view." — *Rt. Rev. John E. Fitzmaurice, D.D.*

"I ask God to speed your noble work." — *Rt. Rev. Ignatius Conrad, D.D., O.S.B.*

"I am delighted to hear that the Catholic Church Extension Society of the United States of America is receiving encouragement on every side, not merely by words of approval, but — what is more to be desired — by generous financial contributions. Would that it had been organized fifty years ago! What a different showing the Church of the Middle West would be making today!"

"You may always reckon upon me as an ardent advocate of this blessed movement, and I trust to be able soon to show my appreciation of its work in a substantial way." — *Rt. Rev. Thomas Bonavent, D.D.*

"The Society has been a great help to Religion in northern Texas, not only by the financial help that it has extended to our needy missions, whose applications for aid have been favorably entertained by the Society; but, also, and what is much to be considered, by the encouragement it has been to hard-working missionaries, whose energies were paralyzed through lack of means previously. They feel, indeed, that God is building up a great help for them in the Extension Society and in this cooperation they work more vigorously, contentedly and successfully. You ought to hear those who have been helped, praise the work of the Society and you would feel recompensed for all the labor you have spent in making it a success up to now. God bless Archbishop Quigley for what he has done and is doing in this great work for God's Church in the South." — *Rt. Rev. Edw. J. Dunne, D.D.*

"I am deeply interested in everything connected with Church Extension." — *Rt. Rev. J. A. Forest, D.D.*

# Church Extension Annual 1910

July 8, 1909	Gift	\$ 250.00	August 7, 1909	Loan	\$1,000.00	September 14, 1909	Designated Gift	\$3,000.00
July 8, 1909	Gift	250.00	August 7, 1909	Loan	200.00	September 17, 1909	Gift	250.00
July 13, 1909	Loan	1,000.00	August 14, 1909	Designated Gift	159.93	September 17, 1909	Gift	350.00
July 13, 1909	Gift	250.00	August 14, 1909	Designated Gift	1,000.00	September 25, 1909	Loan	500.00
July 13, 1909	Gift	250.00	August 21, 1909	Designated Gift	300.00	September 25, 1909	Gift	200.00
July 13, 1909	Loan	700.00	August 24, 1909	Loan	800.00	September 27, 1909	Designated Gift	100.00
July 13, 1909	Designated Gift	102.00	August 24, 1909	Loan	500.00	September 27, 1909	Designated Gift	500.00
July 16, 1909	Designated Gift	188.48	August 24, 1909	Loan	500.00	October 5, 1909	Designated Gift	500.00
July 16, 1909	Loan	906.00	August 24, 1909	Designated Gift	500.00	October 20, 1909	Gift	250.00
July 22, 1909	Loan	750.00	September 13, 1909	Designated Gift	1,000.00	October 20, 1909	Designated Gift	159.36
July 23, 1909	Loan	750.00	September 13, 1909	Designated Gift	578.95	October 20, 1909	Designated Gift	203.00
July 29, 1909	Loan	1,000.00	September 13, 1909	Gift	250.00	October 22, 1909	Designated Gift	100.00
July 29, 1909	Gift	200.00	September 13, 1909	Gift	250.00	October 23, 1909	Designated Gift	1,307.00
July 29, 1909	Loan	1,000.00	September 13, 1909	Gift	250.00	October 27, 1909	Designated Gift	1,000.00
July 31, 1909	Gift	250.00						

## Apostolic Delegate to the United States

Letter of The Most Rev. Diomede Falconio, D.D., Archbishop of Larissa and Apostolic Delegate to U. S. A.

"I have been looking with great interest at the great success which the Church Extension Society has been daily gaining since its foundation, and I cherish the best hope that this salutary work will soon attain such proportions as to correspond effusively to the holy end it has in view.

"May God grant that this noble religious movement, which had its beginnings in Chicago, may in the course of time equal in success the great Christian philanthropic association of St. Vincent de Paul, which had its origin in France.

"Of this success I entertain no doubt. Yours is a holy movement, long expected and greatly needed, and can not fail to touch the heart of the generous

American public, even in a manner more efficient than other associations which, though praiseworthy in their beneficence, can not equal in their aim the great object you have in view, namely, the preservation of the Faith and the salvation of souls.

"Most heartily do I bless the Society and pray that God may crown your efforts with ample success."

## The Catholic Church Extension Society of the United States of America

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## The Resurrection of Alta

FATHER BROIDY rushed down the stone steps and ran toward the bishop's carriage which had just stopped at the curb. He flung open the door before the driver could alight, kissed the ring on the hand extended to him, helped its owner out and with a beaming face led him to the pretty and comfortable rectory, which faced the neatest of lawns and gardens. "Welcome! Welcome to Alta, Bishop!" he said as they entered the house, "and sure the whole deanery is here to back it up."

The bishop smiled as the clergy trooped down the stairs echoing the greeting. The bishop knew them all, and he was happy, for well was he aware that every man meant what he said. No one really ever *admired* the bishop, but all *loved* him, and each had a private reason of his own for it that he never confided to anyone but his nearest crony. They were all here now to witness the Resurrection of Alta — the poorest parish in a not too rich diocese, hopeless three years ago, but now — well, there it is across the lot, that symphony in stone, every line of its chaste Gothic a *Te Deum* that even an agnostic could understand and appreciate. Every bit of carving the paragraph of a sermon, that passers-by, perforce, must hear. To-day it is to be consecrated, the cap-stone is to be set on Father Broidy's Arch of Triumph, and the real life of Alta parish to begin.

"I thought you had but sixteen families here," said the bishop, as he watched the crowd stream into the church.

"There were but eighteen, Bishop," the young priest answered, with a happy smile that had considerable self-satisfaction in it. "There are seventy-five now."

"And how did it come about, my lad?" questioned the bishop.

"Mostly through my mission bringing back some of the 'ought-to-be's,' but I suppose principally because my friend McDermott opened his factory to Catholics. You know, Bishop, that though he was born one of us he had somehow acquired a bitter hatred of the Church, and he never employed Catholics until I brought him around."

There was a shadow of a smile that had meaning to it on the bishop's face, as he patted the ardent young pastor on the arm, and said:

"Well, God bless him! God bless him! But I suppose we must begin to vest now. Is it not near ten o'clock?"

Father Broidy turned with a little shade of disappointment on his face to the work of preparation and soon had the procession started toward the church, which was crowded with his happy people, each of whom had proudly escorted a non-Catholic friend to the great ceremony.

Shall I describe the beauty of it all? — the lights and flowers, the swinging censers, with the glory of the chant and the wealth of mystic symbolism which followed the passing of that solemn procession into the Sanctuary? That could best be imagined, like the feeling in the heart of the young pastor who adored every line of the building. He had watched the laying of each stone, and could almost count the chips that had jumped from every chisel. There had never been such a beautiful day to him, and never such a ceremony but one — three years ago in the seminary chapel. He almost forgot it in the glory of the present. Dear me, how well Kaiser did preach! He always knew it, did Father Broidy, that young

Kaiser had it in him. He did not envy him a bit the congratulations. They were a part of Father Broidy's triumph, too. It was small wonder that the dean whispered to the bishop on the way back to the rectory:

"You will have to put Broidy at the top of the list now. He has surely won his spurs to-day."

But again the shadow of the meaning smile was on the bishop's face, and he said nothing; so the dean looked wise and mysterious as he slapped the young pastor on the back and said:

"*Profeciat*, God bless you! You have done well, and I am proud of you, but wait and listen." Then his voice dropped to a whisper. "I was talking to the bishop about you."

The dinner! Well, Anne excelled herself. Is not that enough to say? But perhaps you have never tasted Anne's cooking. Then you surely have heard of it, for the diocese knows all about it, and everyone said that Broidy was in his usual good luck when Anne left the dean's and went to keep house for the priest at Alta.

Story followed story, as dish followed dish, and a chance to rib up the wit that had been growing rusty in the country missions for months never passed by unnoticed. The dean was toast-master.

"Right Reverend Bishop and Reverend Fathers," he began, when he had enforced silence with the handle of his fork, "it is my pleasure and pride to be here to-day. Three years ago a young priest was sent to one of the most miserably poor places in the diocese. What he found you all know. The sorrowful history of the decline of Alta was never a secret record. Eighteen careless families left. Bigotry rampant. Factories closed to Catholics. Church dilapidated. Only the vestry for a dwelling-place. That was three years ago, and look around you to-day. See the church, house and school, and built out of what? That is Father Broidy's work and Father Broidy's secret, but we are glad of it. No man has made such a record in our diocese before. What have we all done by the side of this extraordinary effort? Yet we are not jealous. We know well the good qualities of soul and body in our



"I asked him how he lived on the pittance which he received"

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young friend, and God bless him. We are pleased to be with him, though completely outclassed. We rejoice in the Resurrection of Alta. Let me now call upon our beloved bishop, whose presence amongst us is always a joy.

When the applause subsided the bishop arose, and for an instant stood with that meaning smile again just lighting his face. For that instant he did not utter a word. When he did speak there was a quiver in his voice that age had never planted and in spite of the jokes which had preceded and the laughter which he had led, it sounded like a forerunner of tears. He had never been called eloquent, this kindly faced and snow-crowned old man, but when he spoke it was always with a gentle dignity, and a depth of sympathy and feeling that compelled attention.

"It is a great satisfaction, my dear Fathers," he began, "to find so many of you here to rejoice with our young friend and his devoted people, and to thus encourage the growth of a priestly life which he has so well begun in Alta. No one more than I glories in his success. No one more warmly than I, his bishop, tenders congratulations. This is truly a day the Lord has made — this day in Alta. It is a day of joy and gladness for priest and people. Will you pardon an old man if he stems the tide of mirth for an instant? He could not hope to stem it long, for on such an occasion as this it would burst the barriers, leaving what he would show you once more submerged beneath rippling waters and silver-tipped waves of laughter. It seems wrong even to think of the depths where lie the bodies of the dead and the hulks of the wrecked. But the bottom always has its treasure as well as its tragedy. There is both a tragedy and a treasure in the story I will tell you to-day.

"Do you remember Father Belmont, the first pastor of Alta? Let me tell you then a story that your generous priestly souls will treasure as it deserves."

The table was strangely silent. Not one of the guests had ever before known the depth of sympathy in the old bishop till now. Every chord in the nature of each man vibrated to the touch of his words.

"It was ten years ago," went on the bishop — "ah, how years fly past to the old! — a friend of college days, a bishop in an Eastern State, wrote me a long letter concerning a young convert he had just ordained. He was a lad of great talents, brilliant and handsome, coming of a wealthy family, who, however, had cast him off, giving him to understand that he would receive nothing from them. The young man was filled with zeal, and he begged the bishop to give him to some missionary diocese wherein he could work in obscurity for the greater glory of God. He was so useful and so brilliant a man that the bishop desired to attach him to his own household and was loath to lose him, but the priest begged hard and was persistent, so the bishop asked me to take him for a few years and give him actual contact with the hardships of life in a pioneer State. Soon, he thought, he would be willing to return to work in his larger field. The bishop, in other words, wanted to test him. I sadly needed priests, so when he came with the oil still wet on his hands, I gave him a place — the worst I had — I gave him Alta. Some of you older men know what it was then. The story of Alta is full of sorrow. I told it to him, but he thanked me and went to his charge. I expected to see him within a week, but I did not see him for a year. Then I sent for him and, with his annual report in my hand, I asked him how he lived on the pittance which he had received. He said that it took very little when one was careful and that he lived well enough — but his coat was threadbare and his shoes were sadly patched. There was a brightness in his eyes, too, and a flush on his cheek that I did not quite like. I asked him of his work and he told me that he was hopeful — told me of the little repairs he had made, of a soul won back, but in the conversation I actually stole the sad tale of his poverty from him. Yet he made no complaint and went back cheerfully to Alta.

"The next month he came again, but this time he told me of the dire need of aid, not for himself, but for his church. The people, he said, were poor pioneers, and in the comfortless and ugly old church they were losing their grip on their pride in Religion. The young people were falling away. All around were well ordered and beautiful sectarian churches. He could see the effect not visible

to less interested eyes, but very plain to his. He feared that another generation would be lost, and he asked me if there was any possibility of securing temporary aid such as the sects had for their building work. I had to tell him that nothing could be done. I told him of the poverty of my own diocese, and that while his was a poor place, there were others approaching it. In my heart I knew there was something sadly lacking in our national work for the Church, but I could do nothing myself. He wrote to his own State for help, but the letters were unanswered. Except for the few intentions I could give him, and which he devoted to his work, it was impossible to do anything. He was brave and never faltered, though the eyes in him shone brighter, and in places his coat was worn through. A few days after I received a letter from his bishop, asking how he did and saying that he would appoint him to an excellent parish if he would return home willingly. I sent the letter to Alta with a little note of my own, congratulating him on his changed condition. He returned the letter to me with a few lines, saying: 'I can not go. If I desert my people here it would be a sin. There are plenty at home for the rich places, but you have no one to send here. Please ask the bishop to let me stay. I think it is God's will.' The day I received that letter I heard one of my priests at the cathedral say: 'How seedy that young Belmont looks! For an Eastern man he is positively sloppy in his dress. He ought to brace up and think of the dignity of his calling. Surely such a man is not calculated to impress himself upon our separated brethren.' And another chimed in: 'I wonder why he left his own diocese?'

"I heard no more for two years except for the annual report, and now and then a request for a dispensation, and a rumor that he was teaching the few children of the parish himself. Every little while I saw an article in some of the papers, unsigned but suspiciously like his style, and I suspected that he was earning a little money with his pen.

"One winter night, returning alone from a visitation to Vinta, the fast train was stalled by a blizzard at the Alta station. I went out on the platform to secure a breath of fresh air, but I had scarcely closed the door when a boy rushed up to me and asked if I were a Catholic priest. When I nodded, he said: 'We have been trying to get a priest all day, but the wires are down in the storm. Father Belmont is sick and the doctor says he will die. He told me to look through every train that came in. He was sure I would find some one.' Reaching at once for my grip and coat I rushed to the home of the pastor. The home was the lean-to vestry of the old log church. In one corner Father Belmont lived. The other was devoted to the vestments and linens. Everything was spotlessly clean. On a poor bed the priest was tossing, moaning and delirious. Only the boy had attended him in his sickness until the noon of that day, when two good old women heard of his condition and came. One of them was at his bedside when I entered. When she saw my collar she lifted her hands in that peculiarly Hibernian gesture that means so much, and said, 'Sure, God sent you here this night. He has been waiting since noon to die.'

"The sick priest opened his eyes that now had the brightness of death in them and appeared to look through me. He seemed to be very far away. But slowly the eyes told me that he was coming back — back from the shadows — till at last he spoke:

"You, Bishop? Thank God!

"He made his simple confession. I anointed him and brought him Viaticum from the tabernacle in the church. Then the eyes went wild again, and I saw when they opened and looked at me that he had already turned around and was again walking through the shadows of the Great Valley that ends the Long Road.

"Through the night we three, the old woman, the boy and myself, watched him and listened to his wanderings. Then I learned — old priest and bishop as I was — I learned my lesson. The lips that never spoke a complaint were moved, but not by his will, to go over the story of two terrible years. It was a sad story. It began in his great zeal. He wanted to do so much, but the black discouragement of everything slowly killed his hopes. He saw the Faith going from his people. He saw that they were ceasing to care. The town was then as it is to-day, McDermott's town, but

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McDermott had fallen away when his riches came and some terrible event, a quarrel with a former priest who had attended Alta from a distant point, had left McDermott bitter. He practically drove the pastor from his door. He closed his factory to the priest's people and one by one they left. Only eighteen lukewarm families stayed. He counted them over in his dreams and sobbed as he told of their going away. Then the bigotry that McDermott's faith had kept concealed broke out under the encouragement of McDermott's infidelity. The boys of the town flung insults at the priest as he passed. The people gave little, and that grudgingly. I could almost feel his pain as he told in his delirium how, day after day, he dragged his frail body to church and on the round of duty. But every now and then, as if the words came naturally to hear him up, he would say: 'It is for God's sake. I am nothing. It will all come in His own good time.' Then I knew the spirit that kept him to his work. He went over his visit to me. How he had hoped and then how his hopes were dashed to the ground. Oh, dear Lord, had I known what it all meant to that sensitive, saintly nature, I would have sold my ring and cross to give him what he needed. But my words seemed to have broken him and he came home to die.

The night of his return he spent before the altar in his log church and, Saints of Heaven, how he prayed! When I heard his poor, dry lips whisper over the prayer once more, I bowed my head on the coverlet and cried as only a child can cry — and I was only a child at that minute in spite of my white hair and wrinkles. He had offered a supreme sacrifice — his life. I gleaned from his prayer that his parents had done him the one favor of keeping up his insurance, and that he had made it over to his church. So he wanted to die at his post and piteously begged God to take him. For his death he knew would mean that Alta would have a church. He seemed penetrated with the idea that alive he was useless, but his death meant the Resurrection of Alta. When I heard that same expression used so often to-day the whole story of that night in the little vestry I lived over again. All this time he had been picking the coverlet and his hands seemed, during the pauses, to be holding the paten as if he were gathering up the minute particles from the corporal. At last his hand found mine. He clung to it and just an instant his eyes looked at me with reason in them. He smiled and murmured, 'It is all right now, Bishop.' I heard a sob back of me where the boy stood, and the old woman was praying. He was trying to speak again, and I caught the words, 'God's sake — I am nothing — His good time.' Then he was still, just as the morning sun broke through the windows.

That minute, Reverend Fathers, began the Resurrection of Alta. The old woman told me how it happened. He was twenty-five miles away attending one of his missions when the blizzard was at its height. McDermott fell sick and a telegram was sent for the

priest — the last message before the wires came down. Father Belmont started to drive through the storm back to Alta. He reached McDermott's bedside and gave him the last Sacraments. He did not break down himself until he returned to the vestry, but for twenty-four hours he tossed in fever before they found him.

'McDermott was better. He sent for me when he heard I was in town. The first question he asked was, 'Is he dead?' I told McDermott the story just as I am telling you. 'God forgive me,' said the sick man, 'that priest died for me. When he came here I ordered him out of my office, yet when they told him I was sick he drove through the storm for my sake. He believed in the worth of a soul, and he himself was the noblest soul that Alta ever had.'

I said nothing. Somebody better than a mere bishop was talking to McDermott, and I, His minister, was silent in His presence. 'Bishop,' said McDermott, after long thought. 'I never really believed until now; I'm sorry that it took a man's life to bring back the Faith of my fathers. Send us a priest to Alta — one who can do things. One after the stamp of the saint in the vestry. I'll be his friend, and together we will carry on the work he began. I'll see him through if God spares me.'

'Dear Fathers, it is needless to say what I did.

Father Broidy, on this happy day I have not re-echoed the praises that have been showered upon you as much as perhaps I might have done, because I reserved for you a praise that is higher than them all. I believed when I sent you here that you were of his stamp. You have done your duty and you have done it well. I am not ungrateful and I shall not forget. But your best praise to-day is, that I firmly believe that you, under his circumstances, would have willingly given your life also for the Resurrection of Alta.'

EDITOR'S NOTE.—The story you have just read has already been published twice in *Extension Magazine* by request, has been copied by about half the Catholic papers in the United States and Canada, and by some in other countries, and has been translated into many languages. It has brought forth more than its share of

interest in the Church Extension work and in the general cause of missions. When another story was suggested for this Annual there was a unanimous call for "Alta" — because "Alta" brought results. There are other "Altas" to-day and other Father Belmonts working for them; nor do you need to go outside the limits of your own country to find them. They are almost at your door.

"The Resurrection of Alta" is not a work of the imagination. It is a composite story, but it is true, and in its truth it is neither strange nor extraordinary. The character of Father Belmont is not unknown to the Catholic priesthood. The bishop's address showed that he was a Belmont with a gold cross on his breast and another, more precious, in his soul. The strange silence that you feel is over the assembly of priests, a silence possible only when tears have hidden it fall, is as eloquent as was the bishop in testifying that this real spirit is in their hearts. It would take but the touch of adverse circumstances to transfer nine out of ten of them into apostles. Yes, there will be Belmonts when Belmonts are needed — but it is better for souls that they are needed only as exceptions. Let us try to reduce the exceptions where we can, for we have the means, we Catholics in the Western world, to resurrect all our "Altas."



"Then I learned — old priest and bishop as I was — I learned my lesson"



## The Church on Wheels

**T**HE "St. Anthony Chapel Car" was built from a donation especially made for this purpose by Mr. Ambrose Petry. Mr. Petry had not been interested in the Society before, but having been himself in the railroad advertising business he thought he saw great value in the chapel car idea. The Society had no choice in the matter, except to reject the donation, which we did not feel justified in doing. Mr. Petry's offer was accepted with some misgivings. We knew that the chapel car might be an expense; but, worse than all, we realized that it would bring us considerable criticism from people who might get the idea that our missionaries and officials were traveling around in private cars and, therefore, in luxury. Just as we expected, the criticisms came. Some thought that the only method for missionaries was to have each one go out with a pack on his back, and a few remarks were made on the methods of the Apostles as compared to the modern methods of the chapel car.

The expense matter, however, was settled very quickly. The railroads were kind enough, in almost all cases, to grant free transportation, and the car, by visiting a few of the larger places, easily paid for itself in poor missions.

So far as the actual religious work is concerned, it has been a wonderful success; so much so that some of the bishops have come to the conclusion that a chapel car, as a permanent adjunct to every diocese, would produce great results. To give an idea of the success of the car, let us take just a few extracts from the Chaplains' reports:

**CANISTOTA, S. D.**—The third night we had to go to the Opera House, as the car would no longer hold the crowds. Every morning we had two Masses for the Catholics. Children were instructed in the afternoon. All went to Confession and Holy Communion. We got something done toward the building of a church. Our first reception with the car has been altogether a surprise to us.

**SIoux POINT, S. D.**—The people in this district are all French and claim to be Adventists. They have been here for forty years and have seen little of the Church. They attended well and showed great interest. There is no doubt but the visit of the car will be the means of getting them back.

**LAKE PRESTON, S. D.**—We are in a bad way for Catholic books and tracts to give away to non-Catholics. We gave eight sermons and two instructions for children. Heard thirty-four Confessions; some of them fifteen years away from the Sacraments. A number of these were eleven years



ST. ANTHONY CHAPEL CAR

going to other churches. One entire family was attending the Congregational Church. Two families, married outside, are having matters straightened out. There are nineteen families now trying to build a small mission church, since the visit of the car. Gave away twenty-five copies of "The Faith of Our Fathers." Could have disposed of one hundred, if we had them. We need some books.

**VIENNA, S. D.**—Opened with the car full. Had to go to a hall on account of crowd. About three hundred attended. Only eighteen Catholic families. Made three converts; straightened up four marriages; baptized five children and heard ninety Confessions. The people have begun a parish and are having Mass now in a hall.

**MOBRIDGE, S. D.**—Forty Confessions; mostly men employees of the railroad, who have had no opportunity to go to the Sacraments since they came to this country, eighteen months ago. The men who got off in the morning to go to Mass had to work in the evening.

**HECLA, S. D.**—If they had been able to build a church twenty years ago here, there would now be a thriving congregation, but the Faith is dead among them. We opened with a fair house last night, after one hour in town. Gave away thirty-six copies of "The Faith of Our Fathers."

**RED LICK, MISS.**—One convert baptized, fifty-one years old. Thirty Catholics in this vicinity, mostly children of old soldiers who were converted by example of Sisters on Southern battle-fields. Many of them are marvelously faithful Catholics. Half of them went to Communion twice during the week. They have Mass only six times during the year. They deserve a church building. A church would bring many conversions. The chapel car left eight splendid people studying for reception into the Church. This was a glorious mission.

**SLIDELL, LA.**—Eight hundred attended lecture in Red Men's Hall. Six hundred non-Catholics. One hundred and eighty-five Catholics made their Easter duty. This mission was sorely needed and effectually brought back the majority of Catholics to practical religion and disarmed aggressions of the others.

**CLARKSDALE, MISS.**—Catholics here told us there would not be twenty-five attending. Each night attendance became larger. Had to get a hall which would scarcely accommodate them all.

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# The Vatican and Mixed Marriages.

## The Evangelical Alliance and the "Ne Temere" Decree.

ONLY an extraordinary occasion can bring together a representative London meeting on a Saturday afternoon. Men either do not come to the City or hurry home for lunch, and ladies know that nothing else can be done in town, for all the great shops and stores are closed. Accordingly those responsible for organising public gatherings avoid Saturday afternoons, and most people felt that the convening of a Conference at three days' notice to consider the bearing of the famous *Ne Temere* decree on religious liberty was a daring experiment that would probably result in failure. For many years the Evangelical Alliance has had under consideration the working of the legislation of the Council of Trent in Malta, where the position is aggravated by the absence of Civil marriage. The extension of the legislation to the United Kingdom had directed public attention to the evils consequential to the operation of the laws of the Vatican in the British Empire. The Bishop of Derry, who was the first to call—three years ago—the notice of the British people to the attacks on religious freedom of Protestants, accepted the invitation of the Council to address the Conference, and the Earl of Donoughmore—an Irish peer who has thrown himself heartily into Christian work—consented to preside. Lord Kinnaird and other influential laymen supported the Chairman.

A large audience assembled, consisting of men whose names are household words in the Evangelical world. Politicians were not present—not a single Irish member of Parliament attended—but the best elements of our religious life, irrespective of party, were to be found in the Hoare Memorial Hall. A number of ministers came from the suburbs to express their sympathy with the objects of the Conference, and specialists on the Marriage Law, who rarely are attracted to any public gathering, were to be seen among the audience. Seldom on a Saturday afternoon have so many people, at such short notice, given up their usual weekly half-holiday to listen to addresses on a subject that is technical and concerned with one aspect of life affecting citizens of the Empire, who have taken a step which every member of the audience disapproved. No one supported "Mixed

Marriages." They are abhorrent to all who value religion and a common view of the highest interests in the home. But all felt deeply that those who were unfortunate enough to contract such alliances should not at the will of the Vatican be subject to social consequences that embitter life and make them outcasts and their children illegitimate. They resisted strongly the decree which said in effect: "You shall be married by my agent, in the manner I command, or else I denounce you as a fornicator, and I attach the stamp of illegitimacy to your children." As the meeting proceeded it was seen clearly that this meant an inducement to Protestants by means of pressure of the strongest social kind to abandon their faith and to pour contempt upon the ministry of Protestant Churches. A Roman priest may marry a Roman Catholic to a Protestant who fulfils the conditions of the Roman Church, and the marriage is valid; if a Protestant minister officiates at the marriage, then the marriage is "null and void"—the marriage is anathema! By a special reservation to Roman Bishops—granted by the Roman Pontiff—if a Romanist has married a Protestant in a Protestant church, and they both wish to continue in matrimony, the Bishop may pronounce the marriage valid. If not, then the Romanist partner, if unwilling to continue in the married state, is forced to abandon the Protestant, and—as has been admitted by eminent Roman Catholic divines—must take possession of the children!

The Bishop of Derry, in a powerful speech, quoted the Canon of the Council of Trent: "If any one shall say that the Church could not constitute impediments dissolving marriage, or that she had erred in constituting them; let him be anathema." He showed with irrefutable clearness that Rome's law of marriage is geographical and time-serving. Germany will not have the *Ne Temere* decree, therefore it is excepted from its operation. Since the Council of Trent until April, 1908, a period of 345 years, the United Kingdom and the British Empire—with the exception of Malta—have not had, as the recent decree says, "the benefit" of the legislation. Now the "mercy" of the Roman Church is withdrawn, and marriages "always sinful" are pronounced

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"null and void." The Bishop showed how the decree interfered with family life, and subjected in an unjust and unscriptural manner men and women to severe penalties. He protested against the "audacity" of the Roman Church in legislating for those who are not members of its communion, for the force of the blow falls on the non-Roman Catholic who for conscientious reasons refused to be re-married in a Roman Catholic chapel by a Roman Catholic priest, after having been lawfully married in a Protestant church by a Protestant minister.

Usually when the chief speaker sits down there is an exodus from a meeting. This *Ne Temere* Conference was an exception to the rule. The audience had assembled not to hear an individual speaker, but to get information and to show their indignation against a policy. The departures were very few, and practically the entire gathering heard the addresses of the other speakers, and listened to the able and enlightening legal and historical exposition of the Maltese question by Mr. A. H. Habershon, who showed that the Roman Church in Malta practically determines the local marriage law. In a rousing speech Lord Kinnaird emphasised the non-political character of the Alliance and its desire to have justice done to all citizens of the Empire. He warned the audience against any half-heartedness in opposing the pretensions of Rome, and gave his whole-hearted support to the efforts that are being made to secure the withdrawal of the decree.

After votes of thanks had been proposed to the Chairman and the Bishop of Derry, the meeting concluded with the benediction. Public opinion has been focussed by the addresses delivered, and the resolutions sent to all Members of Parliament have had influence on their minds. The Conference advocated the summoning of a great public meeting to declare the convictions of Evangelical England on the boldest recent intrusion of Roman discipline in the affairs of British life; and it is certain that unless the voice of those who love civil and religious liberty be not heard, the decree will be a source of domestic unhappiness and grave wrong to people who are so foolish as to contract mixed marriages.

We give a verbatim report of the addresses, the meeting being held in the Hoare Memorial Hall of the Church House, Westminster, on Saturday afternoon, February 25th, the Rt. Hon. the Earl of Donoughmore presiding.

After opening prayer by the Rt. Rev. Bishop Hassé (of the Moravian Church), the General Secretary (Mr. H. Martyn Gooch) read a number

of letters of apology, all sympathising with the objects of the meeting, and including letters from the Lord Bishop of Durham, the Archdeacon of London, Prebendary Webb-Peploe, Rev. Dinsdale T. Young, Captain Wade Thompson, Mr. W. D. Cruddas, and others.

### Lord Donoughmore.

The Earl of Donoughmore, who, on rising, received hearty applause, said: *My Lords, Ladies and Gentlemen*.—The organisers of this meeting have done a wise thing in calling it together, even at the few days' notice that they had at their disposal. I feel also, I need not assure you, that they have paid me a very great compliment in asking me as their guest to undertake the very light duties of Chairman.

The principal matter that is before us, of course, and in all our minds—and it is no derogation, I think, to the second and certainly important resolution upon the paper to say it—the object that brings us together, is what is known as the *Ne Temere* decree, which the Church of Rome is now attempting to enforce in the British Isles, after contenting itself with not making that attempt for centuries. It is a matter that vitally concerns us as Protestants, not, of course, only in Ireland, but all over the British Isles and throughout the British Empire. If we allow it to pass without protest, and further without getting it nullified, we shall be most seriously endangering the liberties that we have enjoyed, and the liberties for which our forefathers fought and suffered in years gone by.

Now the first resolution, which will be submitted to you by my right rev. friend the Lord Bishop of Derry, my distinguished fellow-countryman, is concerned with the matter of this decree, a decree which goes far beyond any rights that I know of that any other Church has ever claimed for itself. All Churches claim, and rightly claim—and I claim it for my own Church, as you would claim it for yours—perfect liberty to regulate the actions of their own members. If this *Ne Temere* decree had solely been concerned with the rights of Roman Catholics amongst themselves I should not have objected to it; although if it had been in any way antagonistic to the civil law of the land I should have regretted it, and I should have expected the Executive to see that whatever the desires of the authorities of the Roman Catholic Church might be, no man was deprived of his civil rights in antagonism to the civil law of the land.

But it is quite evident, in even a cursory examination, that the *Ne Temere* decree goes far beyond that; and more than that, that it was promulgated with the object of going further and beyond that. I am bound to say that in the short opportunities I have had of reading the defences that are being published for this decree—defences that have been rather slow in coming forward, although high authorities of the Roman Catholic Church are now beginning to take some action in the matter—I have been very much struck with the attitude taken up. The claim that is made,

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and that shows that it has been in their minds all the time, is that if, as they consider, the consciences of their own people are affected by their actions with non-members, the rights of those non-members must be subordinated to their wishes.

There is nobody in this room who does not object to mixed marriages—who does not desire not to encourage mixed marriages; and I think, as a matter of fact, that we Protestants go a good deal further than the Roman Catholic Church in our objection. Whenever I do hear of a Protestant friend contracting a mixed marriage it invariably makes me sceptical of his Protestantism. I go even so far as to say this, and perhaps in saying it I may not find myself in agreement with everybody in this room, but I would rather lose a friend to our Church than see them attempt to go through life in that rotten condition of a mixed marriage.

But that is not the view of the Roman Catholics. Only yesterday I was sent by some kind friend, I do not know who, an article issued by the Catholic Truth Society on this very subject. I have no doubt it is genuine, for there is the fact stated at the end of the pamphlet that it is published by them at their address. I have no doubt, therefore, that it is genuine. It contains the statement of a distinguished Archbishop of the Roman Catholic Church who died now twenty years ago, and I was, I was going to say, rather amused to see that he lays it down that it is not, after all, such an objectionable thing if—and such cases there undoubtedly are—the marriage bell ends in the conversion of the “non-Catholic.” Well, I am bound to say that is a new feature to me, that marriage, *i.e.*, a solemn protestation and plighting of troth before God, should be used, or even smiled at, as a method of conversion! It seems to me as coming, very curiously, from a distinguished member of a Church which, unlike us, regards marriage as a Sacrament! I should be very sorry if the Sacraments were to be used as a tool for proselytising.

But be that as it may, every one of us, I am sure, desires to discourage mixed marriages. But because you desire to discourage mixed marriages, you need not be offensive in the process. Offensiveness is never excused, however good your motives may be. But there is no question that the wording of this decree, and its action, are equally offensive. The operative part of the Decree is given on your agenda paper, as follows: “Those who otherwise than in the presence of the parish priest himself, or of another priest acting with the licence of the parish priest or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of contracting marriage thus, and decrees that contracts of this kind are null and void.” But may I take it a little further? What does this really amount to? It amounts to saying that whilst this form is necessary for Catholics amongst themselves and for Catholics who marry non-Catholics, every other form, whether allowed by the State or any so-called heretical sect, is invalid; that any such form is as worthless as a form invented by the parties themselves, and useless as if no form

whatever were observed, and that any who disobey this law are living in concubinage and not in lawful wedlock.

I cannot help saying in passing, ladies and gentlemen, that we were urged a year ago to take certain words out of the English Statute Book on the ground that they were offensive. I wonder what our Roman Catholic friends think of a state of things such as this? This represents in the most aggressive possible form the claim that we and our forefathers have been fighting for centuries. The Roman Catholic Church has no right to constitute itself an *Imperium in Imperio*. She is entitled to all the rights in these islands that we claim for ourselves, but the only law that we recognise as being the law of this realm, that all other laws must give way to, is the law that is made at Westminster, and not law that is made at Rome.

Now the criticism, or perhaps I should say, the agitation, that is rising, and daily rising, in connection with this matter, is centred chiefly round the case of Mr. and Mrs. McCann; a case, of course, with which the Presbyterian Church is primarily concerned, but as to which there is no disagreement in any of the Protestant denominations in Ireland. Though I had not intended to refer to this case at all in detail this afternoon, as I reached this hall Lord Kinnaird mentioned to me that he thought it was a pity that no direct answer had been made, or that a direct answer had not been fully enough made, to certain allegations made in answer to us in the House of Commons in connection with this case since those allegations had been made. Just as I started to come down here this afternoon a document was put into my hands that has been sent over from Belfast dealing with these answers. Perhaps it is desirable that I should refer to them very briefly, because they will be referred to fully, I promise you, in the debate on Tuesday next that we are going to have in the House of Lords. I have only had time to look through this document once as I drove down to this meeting, and therefore you will forgive me if I am a little halting in going through it; but I think it does convey a complete answer to the answer that has been given to us by the other side.

Firstly, let me say that with true gallantry, our Roman Catholic friends' answer has been to blacken the character of the woman, Mrs. McCann. That I can answer. Curiously enough, one cannot help saying in passing, they were a very long time discovering that defence of their action. A great deal of controversy has been going on in Ireland on this case, since the first of November, and it is the first we heard of it in the House of Commons the other day. But that is not the first point this document brings out.

This first point this document brings out is the answer to the contention that has been made that the case was only raised because of a General Election, and it was desirable, as the Nationalists say, to “beat the Orange drum.” The answer to that is that the principal action in this case was all taken early in November, and that really the whole thing culminates in, I think it was, a sermon

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that was preached by Mr. Corkey on the 13th of November: You will remember that nobody knew there was going to be a General Election till November 15th, and before that date, on November 13th, all the first steps had been taken in the case, and it was quite obvious that the case had been thoroughly raised and published through Mr. Corkey's sermon, which summed up the whole thing to date on November 13th. So I think we can claim that our friends in Belfast are absolutely cleared of the charge that they raised this for political purposes. There would have been no object in raising it, for nobody knew there was to be a General Election.

The second charge made is—it does not affect the case in the least, but it is raised—that Mrs. McCann was a terrible character, and led her husband an unhappy life. Well I have here copies, attested copies, of letters from the husband to his wife, and I need only say that they are, amongst other things, ornamented with those crosses which we all used in our childhood, and which everybody knows are intended to convey affection. Those letters have been published, and it is not necessary to read them to you. They have been published in a letter of Mr. Corkey's which has found its way into the principal English papers, and I think they can claim to sufficiently dispose of that part of the case.

The third claim is that there were sad domestic quarrels and that these accounted for the absence of the husband and the removal of the children; and you will remember that Mr. Devlin told a story of how the police had to come in—I am speaking from memory—and separate the parties. The document I hold in my hand states that the only instance which could give any grounds for saying, as Mr. Devlin did, that the police had to be called in frequently is—now this is the true story—that on one occasion McCann got drunk and became violent in the house. A policeman was called in. He appeased Mr. McCann, but advised Mrs. McCann to go to a neighbour's house for the night. She did so, and on the following morning she went to her mother's home near Ballymena. McCann followed, and she returned home with him. That may be a very unfortunate instance, but I think you will all agree that it was not very discreditable to the wife.

But do not let us lose sight of the true nature of the case. Even if Mrs. McCann was the worst character that walked this earth—and she was not—she is entitled to her civil rights, and her civil rights have been and are being denied her. It is only by looking to her Protestant friends in other parts of the British Isles that she can hope that these rights can be restored to her, or better still, that the withdrawal of these rights from her and others may be prevented by the withdrawal of this *Ne Temere* decree.

### The Lord Bishop of Derry and Raphoe.

My Lords, and Ladies and Gentlemen,—I have a rather long resolution to read to you as a prologue to what I myself may say. It is this:

"That this Conference, representing Evangelical Churches and Christians, protests against

the pretensions of the Church of Rome to determine the validity of marriages legally solemnised in the United Kingdom. It believes that the publication of the *Ne Temere* decree sets up an unscriptural system of ecclesiastical legislation, which is in direct conflict with the law of the land, and is an incentive to breaches of the marriage vow; the Conference also declares that the Tridentine treatment of the offspring of mixed marriages legally and validly solemnised is cruel and inhuman, and is insulting to the Protestant Churches in which they have been solemnised. This Conference therefore heartily endorses the resolution of the Council of the Evangelical Alliance to convene a larger public meeting to ventilate the subject, and expresses the hope that the Evangelical Alliance will be supported in this direction by Christians of every name who value civil and religious liberty."

Now I have to say two things. First of all, do not imagine that this is an Irish question. The law against which Roman law fulminates is the law of England, Ireland, Scotland and Wales; and there is no reason except the mere preponderance of Protestant citizens on this side of the water why what has happened in Ireland yesterday should not happen to-morrow in England. There are parts of Liverpool, there are parts of London, and there are large parts of Glasgow where it might just as easily happen as in Ireland. In Glasgow such a case has already happened, to our certain knowledge. You all know the charms of an Irish row; and therefore, as I am going to speak words of truth and soberness to you, I protest at the beginning that this is not specially an Irish question at all.

In the next place, as you, my Lord, have already most satisfactorily pointed out to us, it is not a McCann question at all. The evil treatment, the scandalous, audacious treatment of Mrs. McCann is only one sample. What we have to do with is the root of bitterness, the *Ne Temere* decree itself. If I have time, I will say something about Mrs. McCann before I sit down. If not, I declare in advance that I agree with every word you have said, my Lord, on that subject; and what is more, I think that the Presbyterian minister to whom, as the phrase goes, Mrs. McCann belongs, has borne the warmest testimony to that poor woman's character, which has been impeached. Did you ever hear of any person whose position was inconvenient to the Church of Rome whose character was not impeached? You remember the "Provincial Letters." You remember Pascal's friend, Father Valerein? Valerein was told by the Jesuits that if they were so minded they had things that they could disclose against him, but they failed to specify them. You remember his answer. It was, "Mentiris impudentissime"—"You are lying most impudently! And now perhaps you will specify your charges!"

I pass now to the question, What is the *Ne Temere* decree? You must go back to the Council of Trent, and you ought to go back to a clause in the Council which has not been quoted, so far as I know, in this matter at all. The Council of Trent:

enacted, in the 24th canon of the sixth session, "If any one should say that the Church could not constitute impediments destroying matrimony, or that the Church has erred in so constituting impediments destroying matrimony, let him be anathema." That is the clause which really shows you what the claims of the Church of Rome are. Every Church is entitled to, and every Church will upon occasion contravene the decisions of an ungodly State. Suppose that here in England to-morrow the nation were, under great pressure from an immense number of Moslem subjects in India and elsewhere, to decree the legality of polygamy, you and I, and everyone concerned with Christian Truth and authority, would resist the enactment, and declare that persons who committed such an offence were excluded from Church rights. We are bound to do it at all costs, for the Truth of God and His morality. But that is a different thing from saying we have a right to make a morality of our own. Did you notice what the words I read were? "If anyone should say that the Church could not constitute impediments destroying matrimony." That is to say, "We make a thing to be matrimony one day, and not to be matrimony the day after to-morrow." That is the meaning of it. "Matrimony is a nose of wax. We will bend it to one side of the face or the other side of the face as we choose, and you shall abide by our decision. We constitute impediments destroying matrimony."

And now with this claim you understand very well the enactments which come after. The same Council of Trent decreed this: "Those who otherwise than in the presence of the parish priest," which means those who shall go to any one but a Roman priest for their marriage, "those who otherwise than in the presence of the parish priest himself or of another priest acting with the licence of the parish priest or of the ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders incapable of contracting marriage thus, and decrees that contracts of this kind are null and void." So the Council of Trent stated. That is to say, three hundred and fifty years ago the claim was advanced in the abstract, which never was enforced upon us; the yoke was shaped for our necks, which never was set upon our necks until now.

The Council went on to say that this enactment was only to take effect in those parishes in which it was published. It was not published in Germany: it was not published in England; it was not published over large tracts of Roman as well as Protestant territory from that day until three years ago. That is the position of affairs. Well, the new edict goes on to say: "It was prescribed by the same Sacred Council that this decree, which was to be published in each parish, was not to be enforced until thus published; hence it happened that many places in which the decree was not published have been deprived of the benefit of it." This the decree *Ne Tenere* proceeds to alter. It declares two things. It tells you that a betrothal or marriage covenant, any marriage covenant whatever, is null and void unless it be

in the presence of the parish priest, or of the Ordinary, or of two witnesses. Now, I just ask you to imagine the case of an action for breach of promise of marriage and a few Roman Catholics on the jury and the law of their Church that a promise to marry, a betrothal, a marriage engagement is null and void without two witnesses. So much for betrothal, and so much for the chance of fair play among the peasantry of Ireland, though not, as I have said, specially or peculiarly in Ireland in this matter.

And now for marriage. No marriage is valid which is not contracted in the presence of the parish priest, or of the Ordinary, or of a priest deputed by one of them, and by two witnesses at least. No other marriage is valid. Then it goes on to say that this applies to Catholics and to some other persons, of whom I will tell you presently.

Now I ask you to notice the answer they all give. "It is our own concern. Every Church may govern itself. You make your laws, and they are binding on your people. We," says the Roman Catholic, "make our laws and they bind our own people." I do not want to see too hard a yoke bound on the neck of my fellow-countrymen, but I point out this. The above laws are binding on all persons baptized in the Roman Catholic Church, and also on those who have been converted to it from heresy or schism, even though any of them may have fallen away from the Church, if they contract either betrothal or marriage with one another. That is to say, two persons who have left the Church of Rome, marrying in the Church where they have worshipped God together for twenty years, their marriage is declared to be no marriage, and they are living in concubinage. I call that an audacious insult on other than Roman Catholics. "The above laws are binding also on all Catholics as above if they contract betrothal or marriage with non-Catholics, baptized or not." Is it not rather a cool thing, a fine specimen of the audacity of logic in despair, to tell us, of two persons who have entirely left the Church of Rome, marrying one another in perfect honesty, that their marriage must be null and void unless they have the extreme good fortune to find a priest ready to marry two such persons out of pure benevolence towards mankind?

But you observe that there have been persons who have left the Church of Rome before now with children of tender age baptized in the Roman Church. If two children brought into the Protestant faith at six months old are ever after married, this insolent decree announces that their marriage is absolutely null and void. Archbishop Walsh tells you plainly that hitherto the marriage would have been a valid marriage. You observe it is then a valid marriage except so far as the Church of Rome has created an invalidity, according to the claim which I have quoted. It is valid except for that, and Archbishop Walsh goes on to say that its tolerance hitherto was a concession to human weakness. It was an act of mercy on the part of the Holy See to temper the rigour of the law, which rigour of the law made such marriages null and void.

Now then, I want to know what marriage is. Is marriage a real thing? Either it is or it is not.



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Is such a covenant valid as was valid on the day before Easter Sunday, 1908? The day before that Easter Sunday certain forms were gone through and the marriage is valid and recognised as valid. The day after that Easter Sunday the same forms are gone through, with the same solemnity, and you are told it is no marriage. I want to know what marriage is. Is it an act by a priest, or is it a covenant between man and woman, solemnised as a sacred thing in the face of God? You of all men! I thought you told me that marriage was a holy sacrament—and this is your opinion of it, that for 350 years your Church has allowed it to be profaned, or else you deny the sacredness of that which for 350 years your Church affirmed to be a sacred thing. I say again, it is audacious; and I say your liberties and mine are at stake because of the interference of a Church not driven by necessity to resist the sacrilegious edict of the State—let us say Nero—but denouncing legislation with which it had no quarrel yesterday. The claim of a Church to interfere in such a matter as this shakes to its foundation stone the structure of the liberties of Englishmen.

Why, the Irish Parliament in the reign of Henry VII. passed an Act that all appeals in matters which concerned ecclesiastical property and such like things, all appeals out of Ireland from the Church of Ireland—the phrase is “*ecclesia Hibernica*”—were invalid and high treason. You find that in the edicts of the Irish Parliament in the reign of Henry VII.; and now it comes to this, that we are to connive at the denial of their ordinary rights to British subjects.

The first pretence is that this that they are doing is no more than legislation for their own people, as we in the Church of Ireland legislate for our own people. The Church of Ireland is not the slave of the State; but we do not create sins in the face of the State. We do not say, “What we allowed for 350 years, and what the State allows, we will now defy the State by repudiating, and by repudiating in the case of those who have not belonged to us since they were infants.”

I wonder how many people in this hall are acquainted well enough with this decree and the working of it to recognise how far short I have come from fully describing this aggression. For I should further point out that the Church of Rome not only says such marriages were lawful up to that Easter Sunday, but it allows such marriages to continue still over Central Europe. When this decree was about to be promulgated the German Roman Catholics rose in arms against it. The German Bishops resisted it, and they were listened to. But it is not Germany only; it is Austro-Hungary just as much. No one doubts the Roman Catholicism of Austro-Hungary, I suppose, but in Austro-Hungary they refused to accept the decree, and it was not pressed upon them. Therefore seeing it was not pressed upon these, seeing the cruelties that have resulted from it in Ireland and elsewhere, seeing that a Roman Archbishop confesses that it was an act of mercy not to enforce it hitherto, now that it is found out that the enactment is still unmerciful, as Mrs. McCann knows full well, I say we are entitled to claim from the

Vatican what Germany has got because Germany stood up and resisted. What Austro-Hungary has got that we are entitled to have also. I say that is not an indefeasible law of God which the Church of Rome for so long has consented to set upon one side as an act of mercy.

And now I come to Mrs. McCann. Have you noticed that from the Roman Catholic point of view the treatment of Mrs. McCann is much more monstrous in its inhumanity than it is from the point of view of you and me? Why so? Because you and I hold that McCann and Mrs. McCann were husband and wife, and he had at least a husband's right over the children. But the priest who instigated the removal of those children held that McCann was not a husband, that he had no claim upon those children at all; and it was knowing this, knowing that from the Roman point of view McCann had no more claim upon those children than any man in this hall, it was knowing this, that McCann was instigated to steal those children from their mother. “We claim,” say the ecclesiastical authorities, “that there is no marriage; and, at the same time, we declare that the husband should have the children.” Such is the hopeless contradiction, the entanglement beyond all extraction, in which the McCann case is put by the Church of Rome.

I want to know whether all this depends upon whether the couple squabbled or not. Possibly they did, because the police had to be called in. Suppose the very worst that could be said by these scandalmongers, how does it affect the question at all that, honestly believing that the children belonged to her, and did not belong to him, they taught him to steal those children? They taught him more than that. They taught him to steal the furniture, and they taught him to steal the woman's underclothing. Everything except the clothes she stood in was swept away. What was it for? It was in the name of religion; it was for the religion of Jesus Christ that this was done. That is the McCann affair. I do not care about the woman's goodness and sweetness of temper, though I must tell you I believe in it. I would take the word of her Presbyterian minister single-handed against the word of the Members of Parliament who defamed her character.

I told you at the beginning that I was not going to make an exciting speech, but the facts have excited you in spite of me. I do not wonder! It was said in the House of Commons that we should have proceeded by way of civil process. Imagine a civil process against a priest who is absolutely unknown, and whose identity it would be almost impossible to prove. Imagine a civil process without a name. What does the Lord Lieutenant say? He is appealed to, and he answers that he is advised that there is nothing to warrant his intervention, nor the interference of the police. I thought a lady's clothes were stolen? Surely there is a matter for the interference of the police. The police would interfere if you stole a dog in Belfast, but “there is nothing to warrant the interference of the police.” Mr. Birrell, in the House of Commons the other night, declared that the police had instructions to use the utmost

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diligence to find them! But the Lord Lieutenant had declared that "there is nothing to warrant the interference of the police."

And now here is something really amusing. You have been listening to a great deal of dull talk with admirable patience, but just listen to this; it will cheer you up! Mr. Birrell says that the reason why he has given these new instructions to the police is because the children have been deserted by both parents. You know what that means? It probably means that they have been handed over to a convent. He is asked, does he know that they have been deserted by both parents? He answers frankly enough before the House of Commons that he does not know anything about it, and yet this is his reason for ordering the police to take steps to find them. "I have heard a cock and bull story that the father has left them. I do not know whether they are together; I do not know where they are; I do not know anything about it; but as it has been said that they are not together, I have now for the first time instructed the police to find the children and to find the lady's underclothing." The police told her, she says, that they were not her children, and that they were not legitimate; that she was not a wife and that the children were not legitimate. That was the doctrine of the Church of Rome, and I have shown you that by their doctrine their behaviour is far worse than our doctrine and the laws of England.

Well, the sole reason why this matter has been raised, says Mr. Devlin in the House of Commons, the sole reason why this matter has been raised is that the Unionists wanted to make political capital out of it. I think you, my Lord, have shattered that argument pretty well. But listen to another form of the same. Mr. Birrell has read the speeches alleged to have been made by a number of Protestant clergymen and ministers, and declares that they thanked God for this case, and that it happened just at this time. I will tell you who they were! They were the present Primate of the Church of Ireland, my honoured and dear friend whose gallantry in this matter deserves all recognition; the Archbishop of Dublin; the Moderator of the General Assembly of the Presbyterian Church in Ireland; several ex-Moderators of the Presbyterian Church in Ireland, all, I suppose, that could reach either the great meeting in Dublin or the still larger meeting in Belfast. Mr. Birrell, who knows as little about them as he knows about Ireland, stands up and tells us that these high-minded Christian gentlemen, whose praise is in all the Churches, thanked God for a crime, that they rejoiced in iniquity and rejoiced not in the truth. There are things one feels, but cannot say! I leave you all to attach such epithets as you yourselves think fittest for such a charge made upon Christian gentlemen like these. But I will say this much: I have the honour of knowing not only nearly all the leading Churchmen of my own persuasion who took part in this agitation, but I have the honour of knowing upon brotherly and kindly terms very large numbers indeed of the Presbyterian ministers in the north of Ireland. I should be an ungrateful man if I forgot the

help they have given me many and many a time, generous help, in my work in my own diocese. The notion that such men should stoop so low for the sake of a little party popularity and party gain is an audacity. There is one excuse for it, and there is no other, and that is that it comes from a Chief Secretary of Ireland who knows nothing whatever about the Irish people.

There is an old saying that the price of liberty is eternal vigilance. There are no statutes that will preserve your freedom if you allow your statutes to be nullified by insolent and malicious men. The prime aggressor for 1,900 years against the liberty of nations and Churches has been the Church of Rome. It has now struck an insolent blow alike in the face of all Protestant Churches and of the British nation—a blow in the face that was attempted, and attempted in vain, to Germany and to Austro-Hungary. Much of the future depends upon the manner in which the English people, the British nation, at a crisis like this rises to its responsibility and shakes off the torpor, the indifference, the love of party more than righteousness, which are eating out the manhood of the nation.

### Rev. T. J. Pulvertaft, M.A.

In supporting the resolution Mr. Pulvertaft said: My Lord Donoughmore, my Lord Kinnaird, Ladies and Gentlemen,—We in England are living in a country where the public conscience is made not by the decrees of any Church, but by right of private judgment, following the dictates of Holy Scripture and proving all things by the Word of God. It matters not to us if the Church of Rome says that what was lawful for 1,900 years of Christendom became unlawful three years ago. We care nothing here, speaking as a whole, for the statement that we were without the benefit of this decree for so many hundred years—350 years—since it was passed by the Council of Trent, though we are told by the Archbishop of Dublin, Dr. Waish, that it was by the "mercy" of the Church, by the tender mercy of the Church, it was not applied till three years ago. But it has been published in a Roman Catholic community, where the conscience of the people is not made by the exercise of private judgment, by the study of the Word of God, and by the enlightenment of the conscience through the action of the Holy Spirit, but in a community where the Church claims the right to dictate to the consciences of men, to make sinful to-day what was not sinful yesterday, to declare as lawful to-day what is not lawful to-morrow, and to threaten with excommunication of the worst kind anybody who disobeys it. It is in such a country that the *Ne Temere* decree does its greatest injury, for it declares that if a man and a woman married in the House of God, with a marriage blessed by a minister of the Gospel, have changed their minds a few years afterwards, and the Roman Catholic says to the woman, if her husband be a Roman Catholic: "I am tired of you; I shall have no more of you!" and his conscience begins to worry him or perplex him, that he is able not only with a free conscience as regards his inner self, but with the approval of the entire Roman Catholic

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community in which he lives, together with the support and the teaching of his Church, to discard his wife, to leave her children fatherless, to have her held up to odium as having lived in sin, and her children go through life as bastards and outcasts. That, my Lord, to my mind, is the real evil of the decree in Ireland and elsewhere.

If I seem to exaggerate the question, let me read the words of one whom I know personally, and who examined me more than once during my university career, Father Finlay, S.J. "The marriage celebrated," he says, "in the Presbyterian Church was wholly invalid. McCann was conscientiously bound to separate from the Presbyterian woman unless she consented to a re-celebration of the marriage, and he is under the gravest obligation to see that the children are baptized and brought up Catholics."

Let me quote again an authority more widely known than the learned Jesuit Father. Lord Edmund Talbot in the House of Commons said: "The priest's duty in such a case was to report the matter to his Bishop, who either by a general authority granted to him, or by an authority which he could obtain, pronounced that marriage valid as from the date from which he was satisfied the two parties wished to continue under the marriage bond." In other words, if he could get from the Church of Rome a declaration, "Your marriage was null and void, and you are a good Catholic and a good Christian in treating it as such."

You see that the assertion of the Church of Rome in these cases is that the children are illegitimate. In other words, we have in this country, as well as in Ireland, a law of the Church of Rome which interferes not only with Roman Catholics, but with Protestants, which says that the children born in wedlock solemnised in a Church of England or Nonconformist Church are bastards and illegitimate unless pronounced legitimate by a Bishop of the Church of Rome. That such an action as that should be tolerated in this country is an outrage on the fundamental belief of every man and woman who regard the State as a Christian State and the denominations in this country as branches of the Church of Christ.

But I would like to bring before your minds a direct analogy to what has taken place in Ireland. Some years ago a great outcry was raised throughout the kingdom because a number of foreigners had married English women—in accordance with the law of the land—but the necessary preliminaries to those marriages in accordance with the foreign law had not been undergone by those foreigners who contracted them. The result was that when they got tired of their wives these foreigners deserted them, went back to their own countries, married there again, and the wives in this country had no redress so long as the husbands were not domiciled in this land. So great was the feeling that the Bishop of London and other Bishops issued instructions to their clergy, and the Registrar-General issued instructions warning them of the evils likely to arise from such marriages. And there was no man or woman in the land who did not in his or her heart

condemn the callous cruelty of the husband who acted in this base fashion. But this is infinitely worse. It is bringing into our land an *Infernum in Inferis*. It is declaring that a foreign power has a right in this country to make men and women who are virtuous, truthful, and good citizens, immoral. It has the right, it says, to make the offspring of these marriages illegitimate in the eyes of that Church; and, as I have said, in the case of Ireland, in the eyes of the great Roman Catholic community there, they are illegitimate, and they are marked all through their lifetime with the stigma of illegitimacy and the brand of iniquity. That is why I feel this afternoon that it is necessary for you to feel strongly and to speak strongly on this subject.

I have a special claim to stand on this platform. I have been for many years very closely associated with a country in which this *Ne Temere* decree has been in operation. You have already heard the decree as quoted by the Lord Bishop of Derry, and you will now see why I said that he stated with "scandalous inexactitude" the real operation of this decree. The Bishop simply knows the McCann case and others in Ireland. He was the first man in Ireland to call attention to this decree. The Synod of the Church of Ireland passed a resolution three years ago as strong as yours this afternoon. It makes my blood boil to hear that we are mere politicians. I never have stood on a political platform since I was ordained; I have never been a political clergyman; I have never even signed a petition against Home Rule, because I believe as a Protestant clergyman I should stand outside the conflict. No, my Lord, we are not politicians. We are men who believe that there are vital principles at stake; that the civil and religious liberty of this country has been assailed as it has not been assailed for centuries, and that it is necessary for us now to put down our foot if we are not to be reduced to that thralldom into which Spain has been brought.

Up to a short time ago there was no civil marriage allowed in Spain. Then civil marriage was allowed in Spain for all who were not Roman Catholics and not subject to the decrees of the Church of Rome. That seems a very nice way of looking at things; but what does it mean? I know hundreds of men and women in Spain who for conscientious reasons have left the Church of Rome in many cases after their children have been baptized in that Church. These people wish to see their children married. And what do I read? These laws are binding on all persons baptized in the Roman Catholic Church, even though any of them may have fallen away from the Church, if they contract either betrothal or marriage with one another. You can see at least, my Lord, how the power of the Church of Rome comes in and says: "This man and woman have no right to be married in Spain, for he is not a non-Roman Catholic. They have been baptized in the Church of Rome, and their children have been baptized in the Church of Rome" (in the case of a widower wishing to re-marry or a widow). Therefore they place every obstacle in the way of these people getting married. I have known cases in which by the

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obstacles placed in the way by the priest of the Church of Rome, and by the unwillingness of the Government to interfere, people were compelled to wait many years before they were married.

Let me go one step further, and it is this: A few years ago the Spanish Government determined to issue a Royal order that would make civil marriage possible to those who were Roman Catholics. The Royal order was published, and the Bishops of the Church of Rome rose in fury. They protested against it; they called such marriages licensed concubinage and living in sin. One of these marriages was celebrated, and then there came the declaration of the authorities of the Church of Rome in Spain, that the *Ne Temere* decree had been published in Spain; it had been accepted by the people of Spain as part of the legislation of the Council of Trent, and that the Church of Rome claimed the right to regulate the marriage of every person in Spain that was in any way subject to its dominion. They threatened that if that law were not withdrawn allowing civil marriages the Concordat would be broken and Spain placed outside the range of diplomatic negotiations with the Pope of Rome and the Vatican. In consequence of that declaration by the authorities of the Vatican the Royal order proved null and void, and it could not be brought into operation.

Yes, my friends, you must remember that you are dealing with a Church that lays burdens upon the consciences of men. In Ireland one of our chief judges said a short time ago, in the hearing of one in this assembly, when the Attorney-General set before him the religious aspect of a certain question: "Mr. Attorney General, do not speak to me on the religious aspect of the question, for I, as a Roman Catholic, am bound to give unhesitating obedience to the word of the Pope." And if we have in Ireland this *Ne Temere* decree published, tolerated, and acted upon without check, the day may come when it will be impossible for an indignant people, without a very great effort, to shake off the burden of that decree. We have now in this country no foreign power levying taxes here, but we have what to me is a much graver position: We have a potentate in Italy laying down the "benefits" that we are to enjoy by having the children of our people declared bastards and their wives deserted. We have a potentate in Italy laying down a decree that strikes at the very root of the civil and religious liberty on which we pride ourselves, that upsets the course of the constitutional development of this realm: since the time of the Reformation, and that strives by this move to bring into subjection to it a large body of men and women who are opposed to its teaching, and who, for the sake of peace and quietness and for the sake of respectability among their neighbours, will be persuaded to accept the un-Christian decree.

Therefore I have the greatest pleasure, and I esteem it a very high privilege, to stand upon this platform with Lord Donoughmore, to take my place with Lord Kinnaird, and others whose struggles for religious freedom throughout the Continent of Europe and other lands have won the applause

and praise of men of all parties, and to stand here beside one to whom from my youth I have looked as a father in God and who has proved to-day by his speech that he is in the succession of those noble men who are not afraid to seek and speak the Law of the Lord.

### Mr. Arthur H. Habershon.

My Lord, my Lord Bishop, Lord Kinnaird, and Ladies and Gentlemen,—I am asked to speak to the following resolution:—

"That as the provisions of the *Ne Temere* decree are in force in Malta, where there is no civil marriage, and as scandals have arisen from the operation of the decree in that island, this Conference appeals to His Majesty's Government to take steps to prevent the recurrence of these scandals, and to grant to the Maltese subjects of the Empire the rights of civil marriage under Imperial legislation."

I want to put in a strong plea for the little island some 2,000 miles or so by sea from this country which is not able to make its voice heard as Ireland. I am not an Irishman myself, and I dare say it is my loss, but from all I can gather I should say that there are many men of the noble stamp of the Lord Bishop of Derry who will be able to voice the needs of Ireland at this juncture. But it is not so with this little island, which is really in worse condition than the general public of this country have any idea. I visited that island recently, and made extensive inquiries into this mixed marriage question. Now the conditions in Malta are far more serious and far more scandalous than they are in Ireland, for in Malta there is no civil marriage at all. Civil marriage exists in almost every country in Europe. It exists in France; it exists in Italy, the home of the Papacy; but it is denied in Malta, an island under the protection of the British flag.

The law of Malta is Canon law, and the fact that there is no civil marriage—and I want to be extremely particular in emphasising this fact—was brought out clearly quite recently in the trial of the man Mylius, when he was brought under sentence for that disgraceful attack upon His Majesty the King. Personally I think his sentence was altogether insufficient for so scandalous an offence. In the course of that trial—and I am quoting from the report of the *Times* of the 2nd of this month—the Solicitor-General asked the Crown Advocate of Malta: "By the law of Malta, is marriage registration compulsory?" The Crown Advocate replied: "It is." The Solicitor-General then asked: "Is it not possible for one to be married in a civil form, without any religious ceremony at all?" To this the Crown Advocate replied: "We have no civil form."

I am not going to take up time in tracing the history of this Malta marriage question—possibly there may be another opportunity when a fuller statement can be made; but I want to emphasise some salient and important facts in connection with the struggle that has been made to obtain some measure of justice for this island. Nearly fifty years ago, as far back as July, 1855, Lord

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Cardwell, then Secretary of State for the Colonies, sent a despatch ordering the Governor of Malta to legislate on the subject of civil marriage. That despatch seems to have been pigeon-holed and altogether forgotten. Nothing came of it. But it is noteworthy that the despatch was sent, and considering what has been done, or rather, not done, one is inclined to wonder whether we are not less patriotic and less Protestant than we were fifty years ago.

Later, Lord Salisbury sent Sir Lintorn Simmons to the Vatican to obtain concessions. The visit was unsuccessful. He was told that Canon law only could and would be tolerated in Malta. Later still, in the year 1892, her Majesty our late beloved Queen Victoria, by an Order in Council, directed the Lords of the Judicial Committee of the Privy Council to consider the question of civil marriage in Malta in the light of certain cases representing, on the one hand, the traditional Roman Catholic view, and on the other, that held by the Protestant communities. Their Lordships reported—I am quoting from their report—"Mixed marriages which have been celebrated in Malta by ministers other than those of the Roman Catholic Church are valid." But their Lordships were careful to add that if a case were coming before them in their judicial capacity they might alter their opinion. The consequence of that pronouncement of the Judicial Committee was simply this, that the Maltese lawyers laughed, and I see that many of you are inclined to do likewise. Their Lordships were asked the further specific question: "Whether it is expedient that there should be legislation validating retrospectively all marriages hitherto celebrated in Malta by non-Roman Catholic ministers, and also regulating the mode in which marriages, whether mixed or unmixed, are to be contracted or celebrated in future; and if so, whether such legislation ought to be by the Imperial Parliament or by the Government Council of Malta." Now their Lordships' reply was as follows: "In their opinion, where persons have contracted marriage in good faith and the mode sanctioned by the British Government, and under such circumstances that the validity of the ceremony may be open to question, it is expedient that the matter should be set at rest by legislative declaration." I shall refer to this again before I close.

I want, if I may, in order to have an exact idea of the condition, to show how the Canon law of Malta operates upon the people, and particularly upon our soldiers and sailors. We have some 10,000 soldiers in Malta, as well as the sailors of a large fleet constantly visiting the island. Now it is a Protestant soldier—and I am dealing with the soldiers and sailors especially, as the bulk of the scandals are in connection with them, as the other Protestant section is, of course, small—if a Protestant soldier wishes to marry a Maltese girl, and all the marriages are mixed, more or less, there are two courses open to him. If married by a Roman Catholic priest he has to swear the following things: first of all that there shall be no interference with the woman's religion or her practice of it. Secondly, she shall endeavour in

every reasonable way to bring him into the Roman Catholic faith. Thirdly, all the children of the marriage shall be baptized and brought up in the Roman Catholic faith. Fourthly, that the parties shall not present themselves, before or after Catholic marriage, before a non-Catholic minister of religion for any religious ceremony. Do you see what a strong proselytising influence is at work in the midst of our Empire and in our forces by this course?

There is, however, another course open. If the parties, the Protestant soldier and the Roman Catholic girl, are married by one of our Government chaplains or other clergy in a Protestant Church, they are regarded as living in sin and not lawfully married at all, and the children as the offspring of an adulterous union. It is rather strange logic, is it not? that if this couple had been married in Germany they would have been perfectly legally married, but if they are married in Malta it is an altogether irregular connection.

The Evangelical Alliance has for many years been active in calling attention to this scandal in Malta. It has been brought up in the House of Commons and out of the House of Commons. After my return home from Malta the following question was put in the House of Commons by Sir Robert Perks. He asked the Secretary of State for War, Mr. Haldane, "Whether a British Protestant soldier stationed in Malta cannot be legally married in Malta to a native of that island without first taking an oath to bring up his children as Roman Catholics, even if the Roman Catholic woman is willing to be legally married to him without imposing such an obligation; and, if so, what steps does he propose to take to remove this disability?" Colonel Seeley, answering for Mr. Haldane, made this reply: "The Secretary of State has no information as to the facts stated in my honourable friend's question, but an inquiry will be addressed to the Governor." I believe that inquiry must be still going on. This is in the Parliamentary paper of Dec. 2nd, 1909. It is not inquiry that is wanted, but action. There is enough information in the archives of the Colonial and other Government offices to satisfy every possible inquiry that can be made and to answer such questions at once.

In closing, what is to be the remedy? It is generally felt that any legislation on the subject to be effective, just as in the case of the Royal despatch of 1906, to which I have not had time to allude, must proceed from the Imperial Government. The local legislature, which is called the Legislative Council, is absolutely dominated by Jesuit influence. In my consultation with the friends there, it was felt impossible to get any measure of justice through the *lex loci*.

Under the peculiar circumstances in Malta this Imperial legislation—and it is for that we are striving—must establish one of two things. You noticed that the Judicial Committee of the Privy Council refused to make any recommendation, but legislation must establish either the legal option of civil marriage for the island, or what I personally consider better suited to Malta, and which was considered by the friends whom I consulted in

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authority there to be better suited to Malta—and I am claiming it only for Malta, please understand that; I am not advocating a general law of civil marriage in this country; I am claiming it for Malta under the exceptional and peculiar and difficult conditions of that island—this legislation must establish civil marriage as the law of the island, with religious liberty for its solemnisation in churches according to the various forms of ecclesiastical procedure.

While I was in Malta I came across several heartrending scandals. Some of them have been made public, some of them are not known. It is extremely difficult to make things known in places where there is a predominant Roman Catholic influence. Some of these I may be able to touch upon in detail on another occasion. I ask for Malta that our fellow-countrymen there shall not be dominated by the will and decree of the Vatican, but that this Protestant country should safeguard Maltese homes and happiness in the most sacred relations of human life.

### Lord Kinnaird.

Lord Donoughmore, my Lord Bishop, Ladies and Gentlemen,—The resolution which I have to submit to you, and I will do it very shortly, is:—

“That copies of these resolutions be sent to the Prime Minister, the Secretary of State for the Colonies, the Chief Secretary for Ireland, and the Members of both Houses of His Majesty's Parliament.”

The time has come when we who intend that our country shall remain a Protestant country, ruled according to the laws of the country, and apart from interference by any outside power, must assert ourselves!

We are thankful to know that Lord Donoughmore is going to raise this matter in Parliament on Tuesday next, when we shall hear further with reference to some points bearing on the subject, points calling for explanation, and other facts which need to be brought before the people of England.

We thank our friends who represent the Press for the way in which they have opened their columns to a discussion of this question. I think also it will be well that there should be more care taken to enlighten public opinion with reference to the subject. We have to remember that Rome's claim that she never changes is as true to-day as ever.

We thank you, too, for having come out on a Saturday afternoon—but how could you spend a Saturday afternoon better than coming to this Conference, rallying round the Chairman and the Bishop of Derry who have come to speak to us? We thank the Bishop most heartily for all that he has said. I think we shall all

agree that there are important points now open for our consideration, and that there is a call upon each one of us as Protestants carefully to look into this matter, and to see that the liberty of our fellow-subjects throughout the British Empire is protected, including of course those in Malta. As an Alliance, we are doing all we can, but it is difficult to move the public in the present day, when there is so much apparently of more interest nearer home. But I hope those who love our Protestant heritage, and who love the religious liberty which we give not only to our co-religionists, but to everyone else, will call on our Government to see that we get from them an assurance that our marriage and other laws will be upheld free from interference by any foreign hierarchy or power. On this account I ask you most heartily to pass, and I hope unanimously, the resolutions.

### Sir Archibald Campbell of Succoth, Bt.,

in seconding the resolutions said: Lord Donoughmore, my Lords, Ladies and Gentlemen—As a humble individual who does not often appear on a public platform, but realising the gravity of the position in which we are placed, I desire very heartily to associate myself with all that has been said this afternoon, and to second the three resolutions that have been proposed to the meeting.

A gentleman in the audience here rose and said: “I am in full sympathy with the meeting, but I just want to ask, why has not this woman's case been made the subject of an action at law? I am certain of this, that if an action were raised the money would come in freely to support it. I think the poor woman ought to be vindicated before the country.

The CHAIRMAN: I think that matter is agreed, and my latest information is that the matter is being considered by the Belfast Presbytery.

The resolutions were carried with one dissentient.

A vote of thanks to the Chairman and the Bishop was unanimously carried, on the motion of Lord KINNAIRD, seconded by Mr. W. H. SEAGRAM.

The BISHOP OF DERRY dismissed the meeting with the Blessing.

By special permission we are able to append the official translation of the *Ne Temere* decree (published in pamphlet form by Messrs. Browne & Nolan, Ltd., 24 and 25, Nassau Street, Dublin).

## The New Legislation of the Roman Catholic Church on Betrothals and Marriage.

### DECREE

OF THE SACRED CONGREGATION OF THE COUNCIL, APPROVED AND CONFIRMED BY HIS HOLINESS POPE PIUS X.

DECREE regarding Betrothals and Marriage issued by the Sacred Congregation of the Council by the Order and with the Authority of His Holiness Pope Pius X.

To prevent the rash celebration of clandestine marriages, which the Church of God has, for the gravest reasons, always detested and forbidden, the Council of Trent adopted wise measures (chap. I., Sess. xxiv.), decreeing:—

Those who, otherwise than in the presence of the parish priest or of another priest acting with the license of the parish priest or the ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of so contracting marriage, and decrees that contracts of this kind are null and void.

But as the same Sacred Council prescribed that the said decree should be published in every parish, and was not to be in force except in those localities in which it had been promulgated, it has happened that many places in which the publication has not been made have been deprived of the benefit of the Tridentine Law, remain still deprived of it, and continue to be subject to the doubts and inconveniences of the ancient discipline.

Nor has all difficulty been removed in those places where the new law has been in force, for often grave doubt has arisen in deciding as to the particular parish priest before whom a marriage is to be celebrated. The canonical discipline did indeed decide that he is to be regarded as the *parish priest* in whose parish one or other of the contracting parties has a domicile or quasi-domicile. But as it is sometimes difficult to say whether a quasi-domicile really exists not a few marriages were exposed to the danger of nullity. Many also, either owing to ignorance or fraud, were discovered to be altogether illegitimate and void.

The long-deplored results are seen to occur more frequently in our own time on account of the increased facility and rapidity of communication between the different countries, even those most widely separated. It has, therefore, seemed expedient to wise and very learned men to introduce some change into the law regarding the form of the celebration of marriage; moreover, a great many prelates in all parts of the world, but especially in the more populous cities, where the necessity appears more urgent, have reverently petitioned the Holy See to this end.

It has been requested at the same time by very many bishops in Europe, as well as by others in various regions, that provision should be made to prevent the inconvenience arising from betrothals,\* that is, mutual promises privately entered upon of future marriage, for experience has sufficiently shown the dangers of such betrothals, first, as being an incitement to sin and a cause of deception to inexperienced girls, and afterwards giving rise to inextricable dissensions and disputes.

Influenced by these considerations, our Holy Father, Pope Pius X., desiring, in the solicitude He bears for all the churches, to proceed with all caution in removing these inconveniences and dangers, entrusted to the Sacred Congregation of the Council the task of examining the whole question and of submitting to Him the measures it deemed advisable to adopt.

He wished, likewise, to have the opinion on the subject of the advising Committee appointed for the codification of the Canon Law, and of the eminent Cardinals chosen on the special Commission for the preparation of the new code, by whom, as well as by the Sacred Congregation of the Council, numerous meetings for the examination of the question were held. The opinions of all having been taken, His Holiness ordered the Sacred Congregation of the Council to issue a decree containing the laws, approved by Himself, on sure knowledge and after mature deliberation, by which the discipline regarding betrothals and marriage is to be regulated for the future and the celebration of them carried out in a sure and orderly manner.

In execution, therefore, of the apostolic mandate, the Sacred Congregation of the Council by these letters lays down and decrees what follows.

#### BETROTHALS.

1. Those betrothals only are considered valid and produce canonical effects which have been contracted in writing, signed by both of the parties, and by either the parish priest or the Ordinary of the place, or at least by two witnesses.

In case one or both of the parties be unable to write this fact is to be noted in the document; and other witness is to be added who will sign the record as above with the parish priest or the Ordinary of the place or the two witnesses.

\* Sponsalia.

## EVANGELICAL CHRISTENDOM.

II. Here and in the following articles by *parish priest* is to be understood not only a priest lawfully presiding over a parish that has been canonically erected, but, in regions where parishes are not canonically erected, the priest to whom the care of souls has been legitimately entrusted in any specified district and is regarded equivalently as the parish priest; and in missions where the territory has not yet been perfectly divided every priest deputed in a general way by the superior of the mission for the care of souls in any station.

### MARRIAGE.

III. Only those marriages are valid which are contracted before the parish priest or the Ordinary of the place or a priest delegated by either of them, and at least two witnesses, according to the rules laid down in the following articles, and saving the exceptions mentioned below under articles VII. and VIII.

IV. The parish priest and the Ordinary of the place validly assist at a marriage—

(1) Only from the day they have taken possession of the benefice or entered upon their duties, unless they have been by public decree and by name excommunicated or suspended from office.

(2) Only within the limits of their territory; within which they assist validly at marriages, not only of their own subjects, but also of those who are not their subjects.

(3) Provided that when invited and called, and not constrained by violence or grave fear, they ask and receive the consent of the contracting parties.

V. They assist licitly—

(1) When they have legitimately ascertained the free state of the contracting parties, having duly complied with the conditions laid down by the law;

(2) When they have ascertained that one of the contracting parties has a domicile, or at least has lived for a month, in the place where the marriage takes place.

(3) If this condition be wanting, the parish priest and the Ordinary of the place, to assist licitly at a marriage, require the permission of the parish priest or the Ordinary of one of the contracting parties, unless in a case of grave necessity which excuses from this permission.

(4) With regard to persons of no fixed abode (*vagor*), except in a case of necessity, it is not lawful for a parish priest to assist at their marriage, unless having reported the matter to the Ordinary or a priest deputed by him, he shall have obtained permission to assist at it.

(5) In every case let it be held as a rule that the marriage is to be celebrated before the parish priest of the bride unless there be some just cause excusing from it.

VI. The parish priest and the Ordinary of the place may grant permission to another priest, specified and certain, to assist at marriages within the limits of their territory.

The delegated priest, to assist validly and licitly, is bound to observe the limits of his mandate and the rules laid down above in articles IV. and V. for the parish priest and the Ordinary of the place.

VII. When danger of death is imminent, and where the parish priest or the Ordinary of the place or a priest delegated by either of them cannot be had, in order to provide for the relief of conscience, and (should the case require it) to make the offspring legitimate, marriage may be contracted validly and licitly before any priest and two witnesses.

VIII. Should it happen that in any regions the parish priest or the Ordinary of the place or a priest delegated by either of them, before whom the marriage may be celebrated, cannot be had, and that this condition of things has lasted for a month, marriage may be validly and licitly entered upon by the parties making formal declaration of consent in presence of two witnesses.

IX. (1) After the celebration of the marriage the parish priest, or he who takes his place, is to inscribe at once in the Marriage register-book the names of the couple and of the witnesses, the place and date of the celebration of the marriage, and the other details according to the method prescribed in the ritual books by the Ordinary of the place; and this even when another priest delegated either by the parish priest or by the Ordinary has assisted at the marriage.

(2) Moreover, the parish priest is to note in the Baptism register-book that the married person contracted marriage on such a day in his parish. If the married person was baptized elsewhere, the parish priest who has assisted at the marriage is to transmit, either directly or through the episcopal *curia*, the notification of the marriage that has taken place to the parish priest of the place where the person was baptized in order that the marriage may there be recorded in the Baptism register-book.

(3) Wherever a marriage is contracted in the manner described in articles VII. and VIII., the priest in the former case, the witnesses in the latter, are bound, conjointly with the contracting parties, to see that the marriage be registered as soon as possible in the prescribed books.

X. Parish priests who violate the rules thus far laid down are to be punished by their Ordinaries according to the nature and gravity of their transgression. Moreover, if they assist at the marriage of any person in violation of the rules laid down in (2) and (3), article V., they are not to appropriate the stole-fees, but must remit them to the parish priest of the contracting parties.

XI. (1) The above laws are binding on all persons baptized in the Catholic Church and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract either betrothal or marriage with one another.

(2) The same laws are binding also on all Catholics as enumerated above, if they contract betrothal or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment of mixed religion or disparity of worship, unless it should otherwise be decreed by the Holy See for some particular place or region.



## EVANGELICAL CHRISTENDOM.

(3) Non-Catholics, whether baptized or unbaptized, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage.

The present decree is to be regarded as legitimately published and promulgated by its transmission to the Ordinaries, and its provisions begin to have force of law from the solemn feast of the Resurrection of our Lord Jesus Christ of the coming year 1908.

Meanwhile, let all Ordinaries of places see that this decree be made public as soon as possible and explained in every parochial church in their diocese, in order that it may be known and understood by all.

These presents are to have force by the special order of our Most Holy Father Pope Pius X., all things, even those worthy of special mention, to the contrary notwithstanding.

Given at Rome on the 2nd day of the month of August, 1907.

✠ VINCENT, Cardinal Bishop of Palestrina, Prefect.  
C. DE LAI, Secretary.

## Notes from France.

THE years pass, and many a faithful servant of the Lord, having served his day and generation, lays down for ever the weapons of his warfare. From the heavy death-roll of 1910 we may name Pastor Horace Monod, a faithful preacher of the Evangelical faith both in Lyons and in later years at the church of Saint Esprit in Paris; also the venerable Pastor Georges Appia, president of the French Committee of the Evangelical Alliance. His was a long life spent in the Master's service, whose strenuous effort in all that pertained to the interests of the Kingdom was maintained to the very last.

Among the objects nearest his heart, said Pastor Blanquis at the memorial service, were the Bible Society of France, of which Monsiear Appia was vice-president, and took an active part in the recent Synodal revision of the Bible; the Sunday School Society, for he was passionately interested in the instruction of children, and himself published a little book for them every Christmas; and the cause of missions, dear to him from his youth. He was for thirty-six years an active and devoted member of the Paris Mission Society. Often when asked to do something for it, Monsiear Appia would say, "If it is possible it is already done, and if it is possible it shall still be done." He maintained a wide correspondence with many missionaries to the last, pouring out the warmth of his heart in loving messages. But his sympathies were wide and deep. He shared with Mrs. Josephine Butler in founding the society for the defence of fallen women; he was champion of the Evangelical Alliance, of persecuted Armenians, of the Y. M. C. A., of the Armée du Salut, of Father Hyacinth. . . . And now that he and many like-minded have entered the eternal rest, we must turn to those still actively engaged in the warfare against sin.

Pastor Paul Boegner has now been chosen president of the Committee of the French Evangelical Alliance in the place of Mr. Appia, Pastor Fred. Christol being appointed secretary.

Pastor Ullern's work in the Tent at Anney last summer bore encouraging fruit. The services were well attended, and many Gospels and New Testaments sold. Mr. Ullern writes lately of the perseverance of many who were then attached to the Gospel and to the Saviour, audiences of from 60 to 100 still attending the services now held at the Foyer Evangélique. He announces his intention of going with his brother-in-law, Mr. Dubois, of Geneva, to make a beginning at Rumilly. Regular services have also been started in private houses at Ugines.

The Gospel Caravans are also pursuing their work in very unfavourable quarters, and are seeing much blessing. "How I thank you," said a woman from another van, a common one, to Pastor Anderson. "My husband was

so rough and cruel; always angry morning and night. One day he heard our little girl sing a hymn you teach the children, and now when he comes home he calls the child to sing to him, and in the morning too. He is quite changed, and I am so thankful."

A tent for Paris, too, promises to be an outcome of the Morges Convention. The idea and the possibility of it came to Pastor Saillens as a revelation, and he felt led to say in one of the meetings that if the Lord should see fit to provide, he should devote himself to it, and set it up near one of the Paris gates. Some 4,500 francs were given or promised during the Convention, and if the remainder of the 20,000 francs it would cost is forthcoming it will be procured. Pastors Boissonas, Heigbeder, and Bliccher are entrusted with the financial responsibility, but the Committee are resolved not to incur one sou of debt, nor use it till the last sou is paid; rather, they would return moneys already donated.

The Free Church Theological College are determined not to let the great Missionary Congress of Edinburgh be forgotten, and three pastors who were present, MM. Allegret, Mercier, and B. Couve, have consented to give six lectures to the students and members of Churches. An interesting effort has lately been made at Monthéillard. Two series of Bible studies, with papers to be prepared, and oral examinations, have been given by Mr. H. E. Alexander, a young evangelist, and Pastor E. Lenoir, of Geneva.

We should not pass over the retirement from the arena of public life of the venerable Mathieu Lefevre, pastor of the French Methodist Church, after a ministry of nearly fifty years, the last twenty-five of which were spent in Paris. M. Lefevre has been a faithful preacher and a valiant champion of Gospel truth by lip and pen, and has been overwhelmed with testimonies of affection and regret from his colleagues and friends. He and Miss Lefevre are removing to Havre.

Public lectures were given in December last by three ex-priests and monks—J. Louis (ex-abbé), L. Revoyre (ex-prêtre rédemptoriste), H. Ramette (ex-vicar of the Cathedral of Orlans).

We can but note with joy the widespread efforts for the deepening of spiritual life and for the quickening of those who are but nominal Christians, and feel more inspired with the hope than ever before that we may yet see a harvest of souls gathered in to the Kingdom of God in this country. We know that as Christ's work in man begins in the heart of each individual, so the widespread revival of religion, for which all true Christians long and pray, must also have its rise in the hearts of the Churches and professing Christians.

M. L.

# Las últimas noticias de "El Tiempo"

Servicio Cablegráfico del Exterior

DE NUESTROS CORRESPONSALES ESPECIALES

## Confiscación de bienes religiosos

El liberalismo en acción  
Resistencias que se ponen  
La energía del gobierno

Montevideo.—El presidente de la república se ocupa de la redacción del mensaje que debe presentar al congreso, sabiéndose oficialmente que junto con el, presentará un proyecto de ley para la expropiación de bienes de las congregaciones religiosas, para lo que se cuenta ya con una mayoría abrumadora en el congreso y el partido liberal que se halla en plena acción, procediendo enérgicamente en el empeño que se tiene de arrancar el poder a la religión, separándola del Estado completamente.  
Los clericales se muestran disgustados y se preparan para resistir tenazmente a los propósitos del gobierno, habiéndose fundido un diario con este objeto, diario al que la juventud resolvió boycotear.

## Desórdenes en las calles

Ataques á las procesiones religiosas

Impotencia de la policía

Río Janeiro.—Con motivo de las procesiones de la semana santa, se han producido serios desórdenes en varios puntos de la república, por haber los anti-clericales atacado á los católicos, en momentos en que estos acompañaban á las imágenes de su culto, llegando hasta el punto de que la policía tuvo que intervenir, siendo impotente para contenerlos, dado el gran número de los que atacaban. Felizmente se mantuvo el orden con auxilio de la fuerza nacional, la que se vió obligada á custodiar á los católicos hasta que terminaron sus ceremonias.

## Supresión de las fiestas religiosas

Proyecto contra las  
ceremonias de la Semana Santa  
Fiestas laicas del Estado  
Quitando su esplendor  
al culto católico

Buenos Aires.—El gobierno ha resuelto ampliar el proyecto del diputado Cossío, el que consiste en suprimir las ceremonias oficiales de la semana santa, quitando toda la intervención que les daba brillo tanto de parte del ejército, como del ejecutivo, sustituyendo todas las fiestas religiosas con otras completamente laicas.

La opinión pública apoya al gobierno en este propósito, pidiendo lo mismo á todas las fiestas religiosas, sin distinción.  
Se cree que el culto católico quede sin brillo y tido casi al olvido, desde que el gobierno no intervenga en ellas, y se mine la creencia del bajo pueblo con ceremonias laicas, en las que predominará el culto á la patria y á la naturaleza.

## Un terrible temporal

Edificios derrumbados  
Muertos y heridos

El agua inunda varios teatros y calles

Buenos Aires.—El terrible temporal del 14, causó innumerables perjuicios, pues la tempestad fué tan violenta que puede decirse que la inundación fué general en toda la población, habiéndose derrumbado muchos edificios, resultando varias personas muertas y algunas heridas de gravedad.

La temperatura continúa siendo muy elevada.  
Anteayer volvió á llover abundantemente, con peligro inminente para la tranquilidad pública, la que se encuentra llena de zozobras.

En algunos techos el agua subió hasta la altura del escenario y butacas altas.  
Las líneas telegráficas y telefónicas quedaron interrumpidas totalmente.

Los diarios publican suplementos dando detalles del desastre que conmociona la ciudad.

En algunos calles el agua sube hasta tres metros de altura.

## La actitud del Ecuador

Conflicto Perú-Ecuatoriano

Misiones para la adquisición de armas

Lima.—Se publican telegramas alarmantes trasmitidos de Loreto, anunciándose la existencia de misiones secretas, que el gobierno ecuatoriano manda con pretexto decompradas comerciales, que tienen por objeto adquirir armas y pertrechos de guerra.

Se pide al gobierno peruano enérgicamente por estos mensajes, repeliendo con la fuerza á la fuerza de la que trata de hacer uso el Ecuador.

## ARGENTINA

Un juicio con el doctor Crespo

Buenos Aires, 17.—El Cámara de juicio político que se forma al doctor Crespo, habiéndose remitido los antecedentes á la comisión respectiva para su estudio detallado y minucioso.

Los legisladores de la oposición piden al gobierno intervenir de inmediato poniendo fin á los disturbios que amenazan producirse.

Viaje de Dardo Rocha

El Ministro ante el gobierno de Bolivia, señor Dardo Rocha, emprendió viaje á Chile, para pasar después á La Paz.

Viaje de Anadón

El ministro Anadón guarda reserva sobre los motivos de su viaje, que declara obedecen á asuntos personales. Reportado sobre la situación internacional, declaró que nada podía decir sobre este delicado punto, que no se relacionaba en nada con su viaje.

Estragos de la bubónica

La bubónica hace estragos, pues se han comprobado diez y nueve casos.

Un aviador para Bolivia

Realizará varios vuelos en La Paz

El aviador Andre tiene el propósito de realizar varios vuelos.

En su última tentativa de cruzar el Mar del Plata, fracasó completamente á causa de la lluvia que empapó el aeroplano.

Disturbios en Santa Fé

Con motivo de las elecciones del Gobernador de esa provincia se produjeron serios disturbios.

El Gobernador Crespo, convocó á los ministros de la provincia, acordando ocupar con la fuerza pública el edificio del congreso.

Presenciando las fiestas religiosas

Más de 2.000 peregrinos de ultramar llegaron para presenciar las fiestas religiosas.

ESTADOS UNIDOS

Recepción del ministro argentino

Washington, 17.—El ministro argentino señor Rómulo Mien, fué recibido por el presidente Taft, habiéndose con este motivo cambiado cordiales y significativos discursos.

Votación directa del pueblo

Su aprobación en las cámaras

Las cámaras aprobaron por 206 votos contra 16 el proyecto por el que se concede al pueblo el derecho de la votación directa para la elección de los poderes públicos.

## FRANCIA

Sucesos de Marruecos

La ciudad de Fez rodeada

París, 17.—Comunicaciones llegadas del Tanger, hacen saber que la ciudad de Fez, se halla completamente rodeada por fuerzas revolucionarias, las que reciben diariamente refuerzos de importancia.

Se desmintió oficialmente la supuesta intervención del gobierno francés en los sucesos de Marruecos.

## CHILE

Llamando á un ministro

Santiago.—Ha sido llamado por el gobierno el ministro acreditado en Francia, á causa de que este diplomático no tiene la legación en buen pie, eludiendo su concurrencia á los actos oficiales, con desmedro del buen nombre de Chile.

La chilénización de las cautivas

El diario «La Mañana» comenta la inversión de enormes sumas que se hacen para la chilénización de las provincias de Tacna y Arica, considerándola infructuosa. Aconseja se proceda de inmediato á la administración militar, por ser la única capaz de conseguir el resultado que se apetece en Chile.

Ticaco como

luger extratético

El general retirado, Vergara, publicó su opinión sobre Ticaco, por ser trascendental para la defensa de las Salinas. Aconseja se tome inmediatamente Ticaco y se proceda á hacer trabajos de fortificación.

Festividades religiosas

Terminaron las festividades religiosas, notándose gran afluencia de gente de provincias.

Amago de incendio en un altar

En el templo de San Francisco, se produjo un amago de incendio en un altar. Varios frailes lograron dominar el fuego, merced al auxilio de los fieles, entre los que reinó gran pánico.

Epidemia de variolosis

En los hospitales de esta ciudad, se han curado 17 casos de variolosis.

Secretario de la legación peruana

El lunes llegará á esta ciudad el señor Aníbal Maurtua, secretario de la legación del Perú.

# E. S. RESINA

SASTRE.—PROFESOR DE CORTE

Avisa á su clientela y al público en general que ha recibido un nuevo y variado surtido de casimires ingleses y franceses.

Casa especialista en obras de talle.

Ventas de casimires al por mayor y menor.

Calle Socabaya Nos. 55 y 57.

La Paz, enero 20 de 1911

1 m.

LEGARAN en breve sombreros adornados á «La Española».

**H. Peterson**  
Socabaya 58.  
Da lecciones particulares de inglés y de francés.

Abril 4. 15 v.  
**Isaac E. Guisbert**  
ABOGADO

Atiende personalmente y con actividad las causas que patrocinan.  
Horas de consulta: de 8 á 11 a. m. y de 12 m. á 5 p. m.  
Estudio: Socabaya 77.

**Departamento**

Se alquila un departamento cómodo, elegante y completamente independiente, en alto, con agua y W.C. Referencias en la misma casa, esquina Teatro y Comercio, casa comercial de Pedro 2º Arziles.

Abril 5. 15 v.

**AVISO**

Habiéndose extraviado la letra N° 3444, serie 2ª., perteneciente al Crédito Hipotecario de Bolivia, ha quedado sin ningún valor, por haberse puesto en conocimiento del Gerente de dicha institución en su debida oportunidad.

EMILIO CAMPOS.  
Marzo 8 de 1911. 1 m.

**¡¡AVISO!!**

Inmejorable Estuco de Huancapampa, vende el propietario de la casa número 16, calle Cochabamba.

Marzo 28. 1 m.

**Casa de pensión**

Se ofrece habitaciones amuebladas para hombres solos. Ambiente amueblado con ventanas á la calle.

Se atiende con la pensión. Chirinos N° 111.  
Marzo 7 1911. p.

**«La Constructora»**

Por acuerdo del Directorio se convoca a Junta General Extraordinaria, para el día lunes 8 de mayo, á horas 4 p. m., con objeto de tratar sobre una nueva emisión de mil acciones.

Calle Comercio No. 18.  
La Paz, abril 0 de 1911.  
El DIRECTOR GERENTE  
Abril 11. 1 m.

**José María Ortiz**

Ofrece en venta, en el local del Ex-Exporting, lo siguiente:  
Una mesa de billar con todos sus útiles.

Un Piano.  
Un surtido de vinos de Superior calidad y otros varios artículos.

Así mismo solicita por segundo vez, á todos sus deudores, cancelen sus cuentas, de lo contrario se verá obligado á llamarlos por este mi-mo diario, sin distinción de personas.

Abril 13. 10 v.

**AL PUBLICO**

Hallándose en tela de juicio una reclamación sobre alimentos que los debe el señor Angel Quint Alarcón, por sus hijos naturales Juan de Dios y Fermín Quint Alarcón, se previene que cualquier préstamo, hipoteca ó gravamen sobre la casa calle Filcomayo N° en la Nueva Paz, no tiene valor alguno.

La Paz, 6 de abril de 1911.  
El PROCURADOR.  
Abril 13. 2 v.

**La Novedad del Día**



Aparato inventado por un médico eminente de Estados Unidos, para el desarrollo físico de los niños de ambos sexos, á quienes hace robustos y fuertes, ensancha sus pulmones, desarrolla los hombros y músculos del pecho, brazos y piernas, proporcionándoles una agradable diversión. El hermoso «Carroussel» está instalado en la Plaza Venezuela y funciona todas las noches y días feriados. Con 5 centavos, el niño gozará de las ventajas del famoso

**Carrousel «SALUD».**

La Paz, marzo 30 de 1911. 10 v.

**ROSSORIO HNOS.**  
**La Paz-Bolivia**

Comerciantes en abarotes y por mayor

Tienen el agrado de ofrecer á sus numerosos clientes de La Paz y provincias:

Café MOLIDO PURO, de la mejor calidad para familias, el mismo empaquetado para comercios, y también envasado en todas distancias.

El mejor CHOCOLATE del país, de elaboración moderna y esmerada, no tiene semejanza en cuanto á calidad y pureza.

La Harina ORLANDO de Nueva York, que es sin disputa la mejor que se ha importado al país, por su uniforme superioridad y riqueza en Gluten. Asegura un rendimiento que no se obtiene con otras harinas baratas.

Harina Amarilla sin mezcla, de Molinos propios.

LA LECHE condensada Mercury y Cathedral, que son incomparables por su superioridad á las otras marcas de plaza. A cualquier interesado en comprar leche condensada que sea tan buena como la leche natural, le conviene comprar estas Leches, que vendemos á precio de propaganda hasta al por MENOR.

Un surtido general de mercaderías del ramo de abarotes, ofrecen en condiciones serias y ventajosas á los compradores y familias en general, dándoles toda clase de facilidades y entre otras, la de proporcionarles envases (bolsas de papel).

Realizan á precio excepcional:

Un VOLANTE con fuerza suficiente para mover á la vez molinos de café, de cacao, de harina de maiz ú otras á licaciones industriales. Todo él completo y con accesorios, cuyo buen estado garantizan.

Una Máquina de escribir moderna y de escritura visible.

Un lote de ajías amarillo y colorado á precio muy bajo y á gusto del comprador; pues, no se vende ningún saco sin descubrirlo antes.

ROSSORIO HNOS. Atienden con preferencia á las familias, á las compañías ferrocarrileras, hineras, gomaleras é industriales, y en general, á todos los comerciantes que se dignen comprar en sus almacenes de la calle Recreo, para lo que cuentan con vendedores expertos y competentes, y aseguran cobrar los precios más equitativos. Garantizan las mejores condiciones de envío y despacho de Carga.

La Paz, marzo 30 de 1911. 1 m.

**Empresa de trasportes**

**DE DAVID BRUN S.**

Teléfono 232. Casilla de Correo 275.

Esta Empresa cuenta con todos los elementos necesarios para servir al comercio y al público en la traslación de carga en el radio de la ciudad y fuera de ella.

El largo tiempo de su existencia le permite contar con al práctica y pericia en todas las transitaciones para el despacho y recepción en la Estación de Challapampa.

Su responsabilidad es bien notoria por la carga que le confía el comercio.

OFICINA: Estación de Challapampa.

La Paz, abril 2 de 1911. 3 m.

**ALEX: GUIBERT**

Almacén calle Comercio 15 y 17

HA RECIBIDO:

Bacalao 1ª calidad  
Queso Patagras  
« Holandés (bolas)  
Mantequilla  
Fideos  
Azúcar  
Cemento Romano  
Galletas  
Toony J. y W. J.  
Cacao  
Caviar  
Pimienta  
Goma arábica  
Goma-laca

Champagne  
Coñac Frapin  
Old Tom Gin  
Whisky  
Vinos del Rhin  
« Burdeos  
« Borgoña  
Ginger Ale  
Limonada Inglesa  
Cerveza Aguila Verde  
Vichy  
Yupa  
Kummel  
Amargo Angostura

Marzo 23. 1 m.

**Hotel Dastte**

**Sorata-Bolivia**

«Parque Sucre» No. 23.

Este acreditado establecimiento situado en un lugar más céntrico de la población de Sorata, recomendado por su esmero y atención en el servicio culinario, cuenta con habitaciones cómodas, asadas y decentes, para viajeros. Tiene un espacioso salón de billares y una cantina montada al estilo moderno, con un surtido de licores de las fábricas más acreditadas de Europa.

El precio está al alcance de todos. Proporciona movilidad inmediata para cualesquier punto del Altiplano ó las regiones de Tipuani, Mapiari y el Guanny.

Para datos dirigirse al suscrito GERMÁN DASTTE.

La Paz, Febrero 11 de 1911. 3m.



Que usó la Quina Sarski usó sus ventajas!

Juan Guzman

**The Bolivian Rubber**

General Enterprise Limited

Representantes de la casa Schneider y Compañía de Crenost y de la casa Guiller & Fils de Auxerre.

Artillería, Munición de Guerra, Puentes, Locomotoras, Vapores para navegación, fluvial y marítima

Material para instalaciones eléctricas.

Telegrafía inalámbrica.

Máquinas para trabajar maderas.

La Paz.-Calle Sucre No. 56.

ABRIL

# 18

Martes

SEMANA 14

108 San Apolino martir 267

BOTICA DE TURNO

Para la segunda quincena la Boticaria Pacaña, calle Ayacucho

## Movimiento Comercial al día

### COTIZACIONES DEL DIA

	Watt Guerra	Banco Aeronáutico	Banco Franco Americano	Banco de España	Banco de Italia	Banco de Londres y Londres	Banco Nacional	Banco Mercantil
Londres.....	194	—	194	—	194	194	194	—
Paris.....	2.05	—	2.05	—	2.05	2.05	2.05	2.05
Hamburgo.....	1.64	—	1.63	—	1.63	1.63	—	—
Madrid a/v.....	2.12	—	2.14	—	—	—	2.14	—
Nueva York a/v.....	1.86	—	2.57	—	2.56	—	2.57	2.54
Buenos Aires a/v.....	110	—	—	—	—	—	—	—
Molde, Arequipa a/v.....	1244	—	1244	—	1244	1244	1244	1244
Lima a/v.....	1254	—	1254	—	1254	1254	1254	1254
Chile a/v.....	59	—	59	—	58	—	—	—

## J. Adolfo González

VENDE, sin comisión ni gasto alguno para el comprador:

Una casa calle Mapiri Bs.	9,000	Una hacienda de Valle Bs.	10,000
" " " " " " " " "	30,000	" " " " " " " " "	5,000
" " " " " " " " "	28,000	" " " " " " " " "	9,000
" " " " " " " " "	50,000	" " " " " " " " "	30,000
" " " " " " " " "	120,000	" " " " " " " " "	12,500
" " " " " " " " "	70,000	Un lote solar en Viacha.	1,500
" " " " " " " " "	30,000	" " " " " " " " "	500
" " " " " " " " "	70,000	" " " " " " " " "	15,000
" " " " " " " " "	33,000	" " " " " " " " "	9,000
" " " " " " " " "	90,000	" " " " " " " " "	5,000
" " " " " " " " "	58,000	chalet Avenida Arce	38,000
" " " " " " " " "	13,000	Varios lotes en Sopocachi y en la	
Una hacienda de Yungas "	46,000	Avenida Arce.	

### COMPRA:

Una finca de Yungas de m/zn Bs.	50,000
" " " " " " " " "	15,000
" " " " " " " " "	25,000
Una casa céntrica " " " "	25,000
" " " " " " " " "	50,000
" " " " " " " " "	60,000

Mercado 161, 163, 165.—Teléfono 147.—Correo 331  
Marzo 30 de 1911.

## Oficina de Ensayes de Metales

Se ha reabierto la bien mantida Oficina de Ensayes de

### THE BOLIVIANINCA MINING CO

Que ofrece sus servicios al público.

Se garantiza corrección y puntualidad en los ensayos.

Los ensayos se reciben en el Laboratorio Químico: Avenida Montes N° 10, al lado de la ferretería de Martorell.

### COTIZACIONES

#### Caja de Comercio

Estafío	\$	189.10	tonelada
Cobre	"	54.	"
Plata	d	24 1/2	onza troy
Algodón	d	7 1/2	por libra
Bismuto s. h. e.	"	9.	90
Goma	"	5.8	lb.

### CORREOS

#### SALEN

MARTES.—Provincias de Yungas, Coroico, Coripata, Milligunya, Cofamina, Huancané, Yanacachi, Chupe, Chirca, Chulumani, Arpani y Occobaya.

#### LLEGAN

MARTES.—Exterior.—(Vía Tacna y Arica.) Coroico y Caquiaviri  
Id.—Exterior.—(Vía Mollendo.) Guacuí, Viacha y Tiaguaman. Caluyo.



### Primer hospital de caballos Lady Edwards Spencer inaugurando el primer hospital para caballos en Cricklewood

## Un nuevo libro de Manuel Ugarte

Hace poco nos leía Manuel Ugarte a varios amigos el prólogo de su libro: *El porvenir de la América Latina*, de éste su nuevo libro pienso, realmente, que provoca reflexión y hace pensar, gravemente en cosas graves.

Eramos, yo creo, cuatro ó seis los que escuchábamos. Ugarte leía con voz entera, acentuando con el gesto sus afirmaciones rotundas y sus sugerencias comprensivas, no sin antes advertirnos que al encasar los problemas consignados en su libro, se había colocado en la posición intelectual del observador que dominando una porción de terreno, por fuerza tiene que desentelar los dorsales y los pequeños accidentes para mostrar la vasta armonía ó despeñación del conjunto. Y decía:

«Los que han visto alguna vez una ciudad desde una altura, etc. . . .»  
Poco después hablando de este prólogo á don Ismael Montes, alta personalidad política de Bolivia y que indudablemente es una fuerza, confesóme la singular impresión que me había causado; y al adelantarlo lo que en mi concepto sería el libro y manifestar cierta inquietud respecto de la solución de los problemas que parecía encerrar, serios problemas de política continental, declinó con ese gran espíritu sintetizador que es la principal característica de su temperamento:

«Es la Historia Universal que incesantemente se repite. En todo tiempo ha habido un pueblo, una raza que ha absorbido á las demás, y si no las ha absorbido, se ha puesto á la cabeza. Esa lucha, siempre fatal, no debe preocuparnos mucho á nosotros. Es lucha comercial, de intereses. Cada uno de estos grandes pueblos productores, necesita abrirse mercados, vender sus productos, educar el excedente de capitales y fuerzas. ¿Qué tendríamos que temer de ello nosotros? Al contrario, ¿dónde que ganamos?»

Llegó el libro anunciado y leyó su contenido. Y al concluir su lectura, me hizo algunos años con un comentario, inhallablemente verdadero el problema desde el punto de vista meramente mercantil, liberaba razón el inteligente Ministro de Bolivia. Aquella afirmación se limitaba á esta

suposición pero para Ugarte el asunto es mas complejo.

«Los grupos tributarios sometidos á ese vasallaje indirecto acaban por perder hasta la bandera, porque con el fin de proteger sus capitales, el protector único interviene á su capricho en los asuntos interiores. De ahí que un país no deba entregarse jamás á los empréstitos y á la industria de una sola gran nación.»

Y agrega más adelante:  
«Dentro de diez ó quince años, cuando cuatro ó cinco honrados norteamericanos emprendedores se lancen á difundir su nacionalidad por nuestra América, y pacíficamente, con la sonrisa en los labios y el lápiz en el libro de bank notes, adquieran las minas y los bosques, levanten las fábricas, construyan los canales, den forma á los productos, multipliquen las vías férreas y fundan su ardor febril hasta los confines; cuando los naturales de cada país se sientan inferiores en inventiva, en vigor, en esfuerzo mazonado y tras largas luchas acaben por ceder el puesto á los que transforman á la nación y la hacen prosperar, afirmando así cierto derecho á la dominación política, entonces, solo entonces comprendemos el error inicial de la orientación latinoamericana.»

Creo pues entonces Ugarte que la prolífica actividad de los yankees no se reduce simplemente á buscar mercados para el excedente de sus productos sino á preparar el terreno para otro clase de conquististas. Sencillamente creencia la delicia de los mismos elementos que los políticos yankees suministran al investigador; de las tendencias de su preusa constantemente preocupada en abarcar en conjunto todos los problemas del continente bajo el manto cobijador de la doctrina de Monroe y nos hace rer que el peligro de una absorción no solo existe sino que es más imminente de lo que á simple vista parece. Y en comprobante de sus temores, cita la declaración de Taft, el ex-ministro de Roosevelt: «las fronteras de los Estados Unidos se extienden virtualmente hasta la Tierra de Fuego.»

Esta declaración entosa hoy que tonarla, —nielsen algunos, y acaso el mismo autor de éste libro,—sin atribuirle símbolo alguno sino como la feliz expresión de las ambiciones anglo sajones.

Y acaso piensen bien.

Por lo menos tal pensamiento cuando en Europa al ver la manera cómo Estados Unidos imprime su fuerza de acción en ciertos conflictos de carácter interno que estallan en los países vecinos á la gran República. Así, por ejemplo, hace algunos días, asombraba «Le Temps» con motivo de la agitación que en este instante conmueve México, que la neutralidad preconizada por el gabinete de Washington no inspiraba mucha confianza al de México, y dábase á entender que en dicha gestión llevaba buena parte aquel gabinete. . . .

Y la anexión de Filipinas, la precaria situación de la isla de Cuba, la intronización permanente en los países de Centro América, son hechos bastante significativos para no participar del temor y de la alarma que pretenden provocar Ugarte con su libro en nuestros pueblos de habla hispana.

*El porvenir de la América Latina* es pues un libro revelador de hondas y graves inquietudes, las cuales deberían entrar como un principal elemento de atención de nuestras Cancillerías muy preocupadas y dadas á hacerse observar por pequeñas cuestiones de chicanar y obsesiones por ridiculas ideas de predominación que no tienen base sólidamente establecida y más bien son producto de un pernicioso ensimismamiento, el cual, seguramente, ha de contribuir,—y éste le faltó determinar cuidadosamente á Ugarte, á aumentar el peligro que señala, pues, por sabido se tiene, la falta de cohesión en los cuerpos debilita sus cualidades de resistencia.

El peligro que teme el honrado escritor extenderá siempre en tanto que ciertos pueblos ensobrecidos por su rápido y prodigioso desarrollo, debido á causas que solo explica una cierta concurrencia de hechos independientes del factor único ó de otros á los que comunemente resumimos como los para explicar grados de diferencia en el desarrollo de los pueblos, proclaman arduamente la necesidad de prematuras preeminencias, fuerden en ellas sus pretensiones de expansión y abusen del poder de su fuerza y potencia económicas.

Con todo, y llevado Ugarte por el corriente de otras preocupaciones que le parecen de más trascendencia, señala sin embargo este escollo, pues dice:

«Basándose en el hecho de que algunos Estados no pueden tener vida propia á causa de su población ó su situación geográfica, parecen haber empezado á asomar también,—á la manera de los Estados Unidos—entre las repúblicas latinas más prósperas ciertas ambiciones y proyectos de hegemonía que introducen en el conjunto un hábito de desconfianza y de disolución. El deseo pueril de imitar á Europa las ha alterado á crear dentro del Continente un entrelazamiento de susceptibilidades y de apetitos que absorbe á los pueblos orientando hacia problemas más urgentes pudiera ser un escudo para todos.»

Esto, innegablemente, es así. Y acaso no habría que argüir nada si las ambiciones de esos pueblos prosperos y ricos se redujesen solamente á despertar ostensiblemente el fausto de su pompa, pues parece fatal que todo crecimiento en las colectividades engendre la necesidad de la ostentación; pero, por desgracia, hay todavía otro prejuicio más grave alentado ya no solo en ciertas Cancillerías sino en la masa de esos pueblos prematuramente infantizados: la idea de la anexión.

Esta idea, cuyo proceso de incubación, habría que hallarlo en el exagerado concepto que de su superioridad alientan algunos pueblos, entra en la categoría de verdades generalizadas que el tiempo, y por tanto, con el tiempo llegan á constituir una especie de necesidad. Y nada contribuirá tanto á la realización de la solidaridad que pretende Ugarte que la propagación de aquel prejuicio; pues, sea cualquiera las razones que se opongan, razones sentimentales se oponerá otro gobierno, sea las debidas, para conservar no más que la ilusión de su independencia, preferirán buscar el apoyo del más fuerte, de aquel que les otorgue la tranquilidad duradera y no una ficción de paz. . . .

### II

Carlos Octavio Baurer, al darnos (Pasa á la página 2ª)

# DENNISTON & THORMANN

## IMPORTADORES Y EXPORTADORES

Calle Mercado No. 172.--LA PAZ.--Casilla de Correo No. 13.  
Teléfono No. 271. Dirección Telegráfica: "DENTHORM".

UNICOS REPRESENTANTES EN BOLIVIA DE

STRONG & TROWBRIDGE Co.

Nueva York Londres.  
Buenos Aires Cairo.  
Santiago Aden.  
Constantinopla.

SERGEANT & Co.

fabricantes de  
FERRETERÍA  
de todo ramo

Remington Typewriter Co.

COPLAND--RAYMOND Co.

propietario de os  
MOLINOS  
International Milling Co.  
y  
Shawmut Mills

Nos encargamos de toda clase de pedidos directos de los Estados Unidos y otras partes.

VENDEMOS los mejores tabacos americanos marca "CABALLO" Massachusetts "R", "G", "D" y toda clase de Oriles y Franelas.

Introducidos de las mejores marcas de Harina en Bolivia

"ORLANDO" "USONA" "PRINCESA"

Rindiendo 155 lbs.

125 lbs.

Igual á las otras de California.

### VENDEDORES ESPECIALES DE:

Maderas, pino oregón, pino georgia y Redwood.  
Cemento romano y portland de EE. UU. y Bélgica.  
Dinamita, pólvoras y toda clase de munición.  
Calamina, clavos, alambre y otros artículos de acero.  
Carbón de piedra y coke de Australia, Inglaterra y EE. UU.  
ACEITES Y GRASAS LUBRICANTES.  
Muebles de última novedad, escritorios americanos.  
Galletas de la gran fábrica "National Biscuit Co."  
Velas de "Goodwin" para minas y para el uso de casa.

ATENDEMOS con más especialidad la importación de material para Ferrocarriles, Telégrafos, Puentes y toda clase de construcciones.  
Traemos toda clase de MAQUINARIA PARA MINAS Y FABRICAS.

Pianos y PIANOS automáticos «Autotone».  
Fonógrafos de la afamada marca «Columbia».  
Calzado de toda clase y precio.  
Máquinas para coser «Standard».  
" de escribir "Remington".  
Añí amarillo y colorado y otros artículos del Valle de Tambo.  
Azúcar blanca, rubia y moscabada.  
Arroz del Perú, Siam y de La India.

La Paz, abril 4 de 1911. 1 m.

# COÑAC FRAPIN

Habiendo descubierto y perseguido con todo el rigor de las leyes, los numerosos falsificadores de nuestra marca, avisamos á nuestra clientela que solo podemos responder de la autenticidad y de la buena calidad de los cognacs vendidos por nuestro representante en La Paz el señor

**ALEX. GUIBERT,**  
dueño del "GRAND HOTEL GUIBERT" y del  
Almacén de vinos, licores y abarrotes.

Calle Comercio 15 y 17.

La Paz, 30 de Marzo de 1911

**P. Frapin y Cía.**

PROPIETARIOS--VITICULTORES  
SEGONZAC--COGNAC.

SOCIAL

Se prepara en nuestros círculos sociales un gran banquete en honor del Excmo. señor N. Clemente Ponce...

La noche del domingo tuvo lugar la ceremonia del cambio de aros del señor J. Luis Carriaga...

Ayer cumplió años el señor Israel Ballivián, quien con este motivo invitó a una comida a sus relaciones y amigos.

Después de pocos días de permanencia entre nosotros vuelve hoy a Antofagasta el señor Guillermo Stevenson, propietario de varias industrias en ese puerto.

S. E. el Presidente de la República y su esposa la señora Enriqueta T. de Villazón, ofrecerán mañana un almuerzo en los comedores del palacio...

Están invitados a esta manifestación varias personalidades políticas y familias de nuestra sociedad.

El domingo último festejó el aniversario de su natalicio el señor Darío Gutiérrez.

Vuelve por el tren de hoy a Oruro el señor Eduardo de Fernández Córdoba, empleado del Banco Argandoña de esa ciudad.

Al mismo punto regresarán los señores Felipe Terán, director de El Industrial y Zenón Quintanilla.

Se encuentra gravemente enfermo el Teniente Néstor Barrientos, temido que su desenlace fatal de un momento a otro.

Hoy festeja el aniversario de su natalicio el señor Jacobo Backus, Representante Legal de la The Antofagasta Bolivian Railway Company...

Después de haber pasado algunos días en esta ciudad vuelven por el tren de hoy a la ciudad de Oruro los señores Federico Alexander y Carlos Giménez.

Celebró ayer el aniversario de su natalicio la señora María C. de Tapiá.

Regresa hoy a Guayaqui el señor Pablo Dalence, administrador de la aduana de ese puerto.

Hoy cumple años el señor Emilio Sittner.

Ha sido presentado en calidad de socio activo del Club de La Paz, el señor Arturo González Quint.

También festeja el aniversario de su natalicio la señora Angela B. de Pardo.

La noche del domingo asistieron muchas familias de nuestra sociedad a los bailes del Club de La Paz...

Por el tren de hoy regresará a Oruro el señor Manuel Galvarro.

Ayer cumplió años la señora Josefina de García.

La mañana del sábado fueron conducidos al cementerio general ante numerosa concurrencia los restos del que fué César Núñez del Prado.

Aviso Municipal A los padres de familia

Para garantía de los padres de familia que necesitan contratar nutrias...

Esta medida se toma en vista de casos comprobados en que algunos padres de familia habían ocupado enojo nutrias a mujeres enfermas de gravedad.

El COMISARIO MAYOR. La Paz, marzo 22 de 1911. 15 v.

El Banco de la Nación y la prensa francesa

Mientras en Bolivia, los encargados de organizar el Banco de la Nación...

Del N.º 1441 de la revista LES ANNALES POLITIQUES ET LITERAIRES traduccimos lo siguiente:

Constitución del Banco del Estado

«Como ya saben nuestros lectores uno de los principales objetos del crédito boliviano del 84 recientemente emitido en París por intermedio del CREDIT MOBILIER FRANCAIS...

Las formalidades constitutivas de este Banco acaban de efectuarse conforme a las leyes y decretos promulgados con este fin...

«La sociedad está organizada bajo el nombre de BANCO DE LA NACION con capital de 1,500,000 libras esterlinas enteramente suscritas.

Los estatutos tienen una forma análoga a los del Banco de México. Este capital podrá ser elevado a 2,000,000 de libras esterlinas...

«El Gobierno de Bolivia que ha suscritos 1,000,000 de libras esterlinas en acciones será representado en la administración del Banco...

«Una gran participación, como ya hemos dicho, ha sido reservada en este negocio a los capitales franceses...

«Después de haber pasado algunos días en esta ciudad vuelven por el tren de hoy a la ciudad de Oruro...

Celebró ayer el aniversario de su natalicio la señora María C. de Tapiá.

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Centro de Estudios

Esta simpática agrupación de jóvenes intelectuales conmemora el VI aniversario de su fundación...

El presidente titular del «Centro de Estudios», saluda a Ud. muy atentamente y tiene el honor de invitarle a la sesión solemne que celebrará la asociación...

«El Gobierno de Bolivia que ha suscritos 1,000,000 de libras esterlinas en acciones será representado en la administración del Banco...

«Una gran participación, como ya hemos dicho, ha sido reservada en este negocio a los capitales franceses...

Jesús y el Papa

Cristo huýó terreno soberanía; el Papa ejerce horrenda tiranía.

Tuvo Jesús coronado; fué de espaldas; el Papa tiene tres de piedras finas.

Cristo lavó los pies de los pecadores; al Papa se los besan los señores.

Jesús, humilde y pobre se condujo; el Papa ostenta un instante lujo.

Hermano fué Jesús el porfiosero; quiero el Papa ser rey el mundo entero.

Cristo llevó una cruz. El Papa, en tanto, se hace llevar en andas como un santo.

Mérito hizo Jesús de la pobreza; el mérito del Papa es su riqueza.

A los que echó del templo a latigazos; el Papa los recibe entre sus brazos.

Cristo, amor y paz trajo a la tierra; el Papa trajo, en cambio, odio y guerra.

Las leyes que Jesús ha establecido, el Pontífice, al fin las ha abolido.

De lo cual se deduce, por lo visto, que el Papa ha sido y es, el «Antecristo».

BROCATOS para muebles y cortinas llegaron a «La Española».

«El Gobierno de Bolivia que ha suscritos 1,000,000 de libras esterlinas en acciones será representado en la administración del Banco...

«Una gran participación, como ya hemos dicho, ha sido reservada en este negocio a los capitales franceses...

«Después de haber pasado algunos días en esta ciudad vuelven por el tren de hoy a la ciudad de Oruro...

Celebró ayer el aniversario de su natalicio la señora María C. de Tapiá.

Regresa hoy a Guayaqui el señor Pablo Dalence, administrador de la aduana de ese puerto.

Hoy cumple años el señor Emilio Sittner.

Ha sido presentado en calidad de socio activo del Club de La Paz, el señor Arturo González Quint.

También festeja el aniversario de su natalicio la señora Angela B. de Pardo.

La noche del domingo asistieron muchas familias de nuestra sociedad a los bailes del Club de La Paz...

Por el tren de hoy regresará a Oruro el señor Manuel Galvarro.

Ayer cumplió años la señora Josefina de García.

La mañana del sábado fueron conducidos al cementerio general ante numerosa concurrencia los restos del que fué César Núñez del Prado.

LO QUE SE DICE

QUE en el jueves pasado se suprimieron las marchas líubres.

QUE las corporaciones oficiales hacían las estaciones al son de la música «Branco toral».

QUE los monaguillos marcaban el paso al son de esta música, que daba gusto!

QUE la Banda del 1.º ha conseguido un sonoro suceso.

QUE tocaron en la retreta del jueves un solo de guitarra.

QUE el «Eremita» de la Banda asistió con terciada ó mal de San Vito en los bailes.

QUE también más de lo necesario. QUE la Banda del 1.º tocó «joyas españolas».

QUE salieron ser jocos faldas. QUE en un joyas para cantón pero no para jueves santo.

QUE la Artillería tocó buena música. QUE las Bandas están malas.

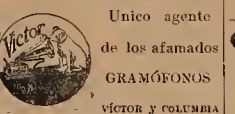
QUE están pésimas. QUE se están desmeditando por la negligencia de los directores.

QUE los operarios, cuya habilidad es conocida, no tienen la culpa. QUE Buenos Aires ya no envidia nada a París.

QUE hasta en las inundaciones se ve paecé. QUE en el Uruguay se expropiaron los bienes religiosos.

AVISOS NUEVOS DISCOS PARA Gramófono

Compuesto del mejor repertorio, surtido permanente de 1,000 Discos Dobles, Agujas de las mejores marcas, repuestos para Gramófonos...



¡LLEGO!! EL GRAN REPERTORIO DE CUECAS POPULARES los afamados Discos Sello Rojo...

Se hacen pedidos especiales de toda clase de Gramófonos y Discos, a precios de fábrica. Se atiende pedidos del interior y provincias. Pídanse catálogos, dirigiéndose a GERARDO ARBOTE...

Aviso interesante

En la Avenida Montes vendiendo una pequeña casa céntrica y barata, con tranvía a la puerta. Referencias: calle Tuninsla número 11.

ABRIL 18 DE 1911. 6 v. SOCIEDAD DE PROPIETARIOS de Yungas e Inquisivi. NUEVA CONVOCATORIA

Por no haberse reunido el quincuagésimo por los Estatutos, se convoca nuevamente a los señores propietarios para la junta general que tendrá lugar el día jueves 27 del presente, a las 2 h. m. en el local de costumbre.

La Paz, 17 de Abril de 1911. EL SECRETARIO. Abril 18. 9 v.

Al Público Agencia de colocaciones, empleos, arriendos e informes comerciales.

Nuestro diario, con el afán de dar facilidades a los anunciantes, ha resuelto abrir una agencia de colocación de bienes raíces, arriendos de casas, solicitud y oferta de empleos.

Nada más útil para aquel que desea vender un objeto cualquiera, que dirigirse a nuestras oficinas, poniendo un anuncio especial en la sección que abrimos con este objeto.

Nosotros cobramos solamente Bs. 1.00 por el aviso, siempre que no pase de dos líneas y Bs. 0.50 el momento en que surta su efecto el anuncio insertado.

Nuestra agencia para solicitudes y ofertas de empleos, en las condiciones de bien raíces, no sólo se limitará a publicar el anuncio, sino que dará cuanto informe se pida sobre la conducta del que ofrece sus servicios y seriedad de la casa que solicita empleos.

Para la oferta de domésticos ó sirvientes, solo cobramos Bs. 0.50. Los anunciantes de venta de bienes raíces, pagarán Bs. 3 por el anuncio y Bs. 5 el momento en que surta su efecto, obligándose la agencia a dar detalles al comprador.

Las ofertas y solicitudes de arriendo de casas, se harán en edificios o oficinas que para la venta de objetos, es decir, Bs. 1.00 por el anuncio y Bs. 0.50 al tiempo de que surta su efecto.

AVISOS ECONÓMICOS Para profesionales, mensualmente cobramos Bs. 2. INFORMACIONES COMERCIALES Ofrecemos dar al alto comercio...

Ofrecemos dar al alto comercio, de una manera gratuita, cuanto dato que cada cual se nos solicite, poniéndoles al corriente de las llegadas de vapores, trajeros ferrocarrilarios, etc. etc.

Dirigirse a nuestras oficinas, Socca Baya: 1 al 11, Recreo: 85 al 91. La Paz, abril 2 de 1911.

GENÉROLIVERTY todo color en «La Española».

Geografía de la República de Bolivia

Nueva edición ilustrada, conregida sobre el texto oficial de 1905, por Luis S. Cusiro. De venta en todas las librerías...

Champaña Cordon Rouge y Champaña Cordon Vert

(G. H. Mumm y Co.) Medias botellas y enteras ha recibido el Abmacén de Alex. Guiber.

En arriendo Se ofrece la casa No. 139 de la calle Yanacocha, que ocupa actualmente el señor Darío Gutiérrez.

Por más datos, dirigirse a Emilio Sittner, calle del Mercado Nrs. 56 y 58. Abril 6. 8 v.

BANCO DE LA NACION BOLIVIANA

Por acuerdo del Consejo General de Administración, se convocó a los señores Accionistas del Banco de la Nación Boliviana a la Junta General...

que tendrá lugar el 26 del corriente mes en el local de la Cámara de Comercio a las 3 p. m., con el objeto de discutir el proyecto de Estatutos que se presentará a ella...

La Paz, abril 11 de 1911. EL DIRECTOR GERENTE.

Club de La Paz

Por acuerdo del Directorio se convoca a propuestas para el establecimiento del servicio de alumbrado eléctrico en el nuevo local del Club de La Paz, parque Murillo.

Las propuestas deberán presentarse con las condiciones y detalles indispensables, hasta el día viernes 21 de abril, a la Secretaría del Club de La Paz.

La Paz, abril 10 de 1911. SAMUEL PIZARROSO G. Secretario. Abril 12. 9 v.

Convocatoria a propuestas

Por orden del señor Presidente del H. Concejo Municipal, se convoca a propuestas en pliego cerrado para la impresión de mil quinientos ejemplares del Presupuesto Municipal...

Las propuestas deberán ser presentadas en la Secretaría del Concejo hasta el día sábado 1 del mes en curso.

La Paz, 3 de abril de 1911. EL OFICIAL MAYOR. Abril 5. 5 v.

Anunciadores rápidos

Nuevo sistema de anunciadores, especiales para Bancos, Casas Comerciales, Hoteles, etc., etc. Tienen suficientes letras y números para variar los avisos cada momento.

«AGENCIA COMERCIAL» S. VEZ SANCINÉS Y CIA. Plaza de la Ley (de la Merced) Abril 10. 15 v.

# W. R. GRACE & C<sup>o</sup>.

## COMERCIANTES BANQUEROS

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GIRAN constantemente y extienden Cartas de Crédito sobre Londres, New York, San Francisco, el Perú, Chile y todas las principales ciudades de las Américas y de Europa.

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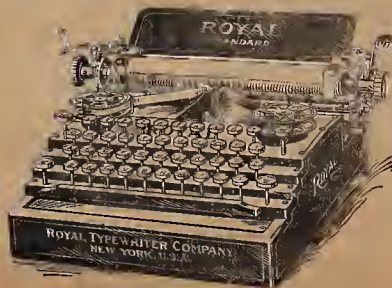
SE ENGANGAN de PEDIDOS DIRECTOS de toda clase de mercaderías y maquinaria, en condiciones favorables a sus clientes.

SU SECCION GENEROS importa constantemente y ofrece en venta un surtido completo de GENEROS DE MANCHESTER, ESTADOS UNIDOS Y EUROPA; tales como: géneros blancos, franelas de alta fantasía para trajes, Bayetas, Genhilos, Casimires, Casinetes, Driles, Género Diablo fuerte, Vichys, etc., etc., de los cuales remite muestras a quienes las soliciten.

OFRECE particularmente: Tocuyos americanos, marca «A», marca «C» y marca «D», y calidades parecidas hechas en Manchester. SOLICITENSE PRECIOS.

OFRECEN PARTICULARMENTE:

### MAQUINAS DE ESCRIBIR "ROYAL STANDARD"



La Paz, marzo 8 de 1911.

Es la máquina que tal vez más venta tenga hoy día, pues compete muy favorablemente con los demás sistemas por su solidez y su fácil manejo que se aprende muy pronto, por sus letras bien claras y el movimiento de su mecanismo que es el más ligero y que mejor responde.

SU PRECIO ES  
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Y mucho más barato que cualquiera de las demás máquinas.

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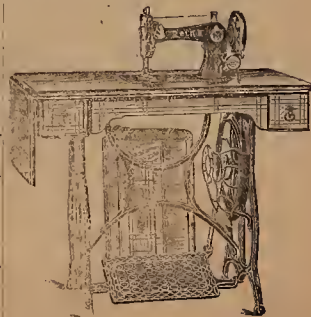
que son libres de ácidos corrosivos u otras sustancias dañinas a la maquinaria.

Tenemos en existencia las siguientes clases:

#### PARA MAQUINAS:

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Grasas Lubricantes "Stella".



¡OJO!

MAQUINAS de COSER «REINA» de pedal a Bs. 50 cada una.

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### THE BOLIVIAN RUBBER & GENERAL ENTERPRISE LIMITED

Tiene el agrado de poner en conocimiento del público, de las diversas Administraciones y Empresas existentes en esta ciudad, que sus nuevas instalaciones Hidro-Eléctricas funcionarán dentro de cuatro meses, época en la que la Compañía dispondrá de la energía eléctrica necesaria para satisfacer a todas las necesidades, como son: Alumbrado, calefacción, cocinas eléctricas y fuerza motriz.

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Para tomar todas las disposiciones del caso, insinuamos a las personas que deseen utilizar nuestros servicios, hacerse inscribir sin pérdida de tiempo en nuestras oficinas, calle Sucre N<sup>o</sup>. 56.

Las personas que han formulado anteriormente sus pedidos, podrán también aproximarse a nuestras oficinas o escribirnos, indicándonos definitivamente la importancia de la instalación que necesitan.

Las instalaciones se efectuarán por orden riguroso de inscripción, comenzándose ellas por los que han sido inscritos hasta la fecha.

La Paz, febrero 15 de 1911.

LA DIRECCION.

NOTA.—La Compañía necesita operarios para instalaciones de lamparillas eléctricas.

Febrero 19. 2 m.

# L' GRAN BAZAR

## de Fernández--Montes

LLEGARON los afamados mantos de espumilla francesa de seda.

Gran surtido en abrigos para caballeros.

Por todos los correos recibimos la última creación en novedades.

La Paz, marzo 15. 1 m.





# LAS ULTIMAS INFORMACIONES DEL DIA

## NOTAS JUDICIALES

Por orden del señor Presidente de la Corte Superior del Distrito, se verá en la presente semana las siguientes causas:

Lunes 17.—Causas criminales. Artículos y autos interlocutorios.

Miércoles 19.—El civil seguido por Paulino Mamani con Mariano Fernández, sobre derecho de propiedad.

Jueves 20.—Causas criminales.

Viernes 21.—El civil seguido por el Banco Alemán Transatlántico con Benjamín Torrello, sobre restitución de una prenda.

Sábado 22.—El civil seguido por Ensebio Tintaya contra Mariano Tintaya, sobre nulidad de testamento. Visita general de cárceles.

Ministro de semana, doctor Lugo.

## Causas desahuchadas por la Corte superior el día de ayer

En el juicio civil seguido por Lucas Calliava contra Dionisio Ortales, sobre reducción de legados; se negó a la solicitud de complementación de la demanda por Carolina v. de Ortales.

En la excesa del juez de partido de Sicacia, en el juicio civil se pidió por Josefa y Encarnación Cortés, contra Anastacia Cortés, sobre nulidad de reconocimiento de hijo natural; se declaró infundada la meritada exsua, ordenándose que dicho juez siga conociendo de la causa, con costas.

En el juicio criminal seguido por Pedro Silva, sobre rebaja de pena; se aprobó la sentencia consultada, por lo que se rebaja al reo rematado, Pedro Silva Cuevas, la quinta parte de la pena que se le impuso en la sentencia condenatoria.

En el juicio civil seguido por Moisés Pizarro contra Toribio Ciballero B. sobre sustitución y consistente cancelación de fianzas; se ordenó que se devuelvan los obrados al autor para el subsanamiento de faltas extrañadas por esta Corte.

En la solicitud de licencia de Emiliano Galleguillos, actuario y vitalicio del juzgado de Instrucción de la provincia de Inquisivi; se concedió la licencia solicitada, por el término de 20 días.

En el juicio criminal seguido por José Segales contra Juan de Dios Yujra, por el delito de destrucción; se revocó el auto apelado.

**CORSET de moda en «La Española»**

## BIBLIOGRAFIA

Acusamos recibido del No 88 del «Boletín y Catálogo del Archivo General de La Nación», é correspondiente al mes de marzo del presente año. True el siguiente sumario:

Oficio dirigido al Ministerio de Gobierno y Fomento por el Director, Catálogo de libros, revistas y otros documentos sueltos.

**SOMBRETEROS TONGOS** ingleses finos en «La Española».

## NOTAS DE POLICIA

Se hallan detenidos en los calabozos policíacos los siguientes:

Aldón Mendoza, por haber inferido una herida en la cara, con un bolita, á Andrés Viscarra.

Luis Aguilar, por haber maltratado á una mujer.

Melchor Mendoza, por escándalos conchudos.

Braulio Paco, por haber pegado al menor N. Velasco.

Domingo Mendoza, por haber sido encontrado en robo *in flagrante* de especies á Juan Romero.

Eusebio Suárez fue conducido el domingo á la policía y de allí al hospital, por haberse encontrado en estado de intoxicación alcoholica tal, que muchas personas creyeron que se trataba de un caso de envenenamiento. Recién en la mañana de ayer pudo volver al conocimiento de las facultades de su ser.

Juntamente con Suárez fueron apresadas las varias personas, por creerse cómplices en el supuesto envenenamiento.

Francisca Ali y Felipe Márquez están arrestadas por alojamiento de domicilio y haber ultrajado de obra á un guardia.

Leandra Angulu, por seducción á una menor.

Eusebio Quispe, por hurto de un par de aretes á María Mallea.

Isabel Lizarte, por robo de especies á Luchita Pompa.

**CASIMIRAS** alta novedad en «La Española».

## NOTICIAS CORTAS

Un eriado que servía en una casa de la calle Recoleta, en la cual se celebraba una fiesta llamada entre los obreros, de *aguinaldo*, había llegado á embriagarse bebiendo los residuos dejados por los invitados. En un momento en que recogía los vasos, rompió algunos de ellos, por lo cual fué amenazado de ser castigado.

El eriado que tenía 13 años de edad, poco más ó menos, fue por temor al castigo ó por efecto de la embriaguez, se arrojó del corredor al patio, cayendo gravemente herido. Recogido de allí fué trasladado al hospital, en mal estado.

El juez 2º de partido de esta ciudad ha ordenado que sea puesto en libertad Carlos Cabrera, acusado de haber efectuado un robo de dinero á María v. de Rivero.

Ayer á las horas 6 p. m., fué trasladada á la ciudad, José Tellería, empleado de la usina eléctrica de Purapura. Tellería había sido arrojado, en un momento de descuido, con una polea muy grande que hace girar la maquinaria de dicha usina.

Exteriormente el cuerpo de Tellería no presenta grandes contusiones; pero interiormente se cree que está completamente molido, pues que arrojó gran cantidad de sangre por la boca.

Su estado actual es grave.

El día de ayer debió ser pasado al panóptico, Francisco Mamani, quien está acusado de robo de mercaderías á la casa comercial del señor Juan Manuel Pastor. El juez instructor 2º, es el que ordenó su encarcelamiento.

Los jefes y oficiales que fueron destinados al batallón «Villazña» 7º de infantería, últimamente creado para guarnecer las regiones del río Iténez, marcharon el día sábado á sus destinos.

Como primero y segundo comandantes, han sido el Teniente Coronel Miguel Villa de Lara y el Mayor Luis Monja, respectivamente. Además marcharon los capitanes Elizarré y Aparicio Morales y los tenientes Humberto Eguino y Ladislao Cabrera.

Todos ellos llevan felíz viaje.

Hoy día á las horas 2 p. m., ante el juez 2º de partido de esta ciudad doctor J. Ulpiano Benavente, se reanudarán los debates en el juicio criminal que se sigue contra Robustiano Camacho, quien se halla acusado por hurto de valores judiciales á la Corte Superior de este Distrito, en su calidad de auxiliar de dicha oficina.

Habiendo sido nombrado el señor Claudio Píñal a. Ministro de Relaciones Exteriores y Culto, tomará posesión de su cargo, prestando el juramento de ley en manos del señor Presidente de la República, el día de hoy á las horas 11 a. m.

A este acto asistirán los demás señores ministros de Estado.

Anoche ha tenido lugar el banquete ofrecido por el doctor Torresblanca al Excelentísimo señor Ministro de Italia, al que han sido invitados el Excelentísimo señor Presidente de la República, los señores ministros de Estado y las más altas personalidades del país.

Entendamos que si bien S. E., el ministro de Estado, habrían tenido placer en honrar con su presencia al dignísimo señor Ministro de Italia, creyeron conveniente no asistir al mencionado banquete, en lo que hicieron bien, pues los altos funcionarios, no deben producir su presencia á invitaciones particulares.

Para el domingo está reservada para el público de esta ciudad, un espectáculo que tendrá lugar en un teatro y un tigre.

La singular lucha tendrá lugar en el local de la Plaza de T. Ross, el que se está refaccionando.

Las localidades se venderán á cinco y tres bolivianos.

Infeliz es decir, que no habrá quien sepa enseñar tan interesante espectáculo.

El día sábado de la presente semana tendrá lugar la visita general de cárceles.

Trust Co. Internacional Kosmos y La Cincuenta Agrícola de Ross y Cia. Arriendo y venta de aparatos y peculios biológicos de las mejores marcas.

Agentes en Antofagasta, Ross y Gómez.

Pronto llegará á esta capital el representante general, señor Barona Pérez.

Se nos ha insinuado la inserción del siguiente párrafo:

## GRATITUD

A las respetables familias y distinguidos juveniles, que impulsados por un alto sentimiento de conservación han contribuido á aliviar nuestra difícil situación con su generoso óbolo; enviamos nuestra más profunda gratitud. Habíamos querido dar á conocer á cada uno de nuestros benefactores, pero cediendo á su deseo de guardar en reserva sus nombres, nos limitamos á hacer público nuestro reconocimiento á todos ellos y rogar á Dios por su felicidad personal y la de sus hijos.

Legalmente de gratitud guardamos á las cariñosas damas y caballeros que se sirvieron honrar con su presencia la traslación de los restos del que fué nuestro esposo y padre, señor **César Nuñez del Prado**, al Cementerio General.

La Paz, 15 de Abril de 1911.

SIGNARINDA V. DE NUÑEZ DEL PRADO E HIJA.

Aprobandolo de que los sargentos de la misia alemana aún no conocen nuestros símbolos, al balceiro del centro les hizo pagar Bs. 10 por cinco entradas á la fiesta, la noche del domingo.

El Inspector de espectáculos debió tomar nota de este abuso.

Señalamos que la ciudad de Viacha arribaron numerosos gitanos, los que probablemente se dirijan á La Paz en uno de estos días.

Tenemos conocimiento de que los telegramas del distrito Norte no han sido pagados desde el mes de Enero.

Desde esta noche comenzarán las conferencias pedagógicas en la Escuela Nacional de Comercio.

El día de este mes es el término fijado por las inscripciones en la Escuela Nacional de Telegrafía, habiéndose inserto hasta la fecha más de 20 alumnos.

El día jueves partirán con rumbo á Cochabamba los alumnos restantes del Instituto Nacional de Veterinaria.

Con pie de plomo marcha la reconstrucción de los nichos que se desplomaron en el mes pasado, debido á las tormentas lluvias.

Nos comunican nuestro correspondiente de Viacha que en la corrida de toros que se efectuó el domingo en esa ciudad, resultaron algunos indios heridos de poca gravedad.

Por falta de profesores, aún no se ha instalado la escuela de Pedagogía y Agrícola para del valle de Sopocachi. Para este fin lograrán en breves días más de 20 profesores de la ciudad de Oruro.

PRÓXIMAMENTE llegarán vestidos para señoras á «La Española».

## NOTAS ADMINISTRATIVAS

### PREFECTURA

Deplucho del día 12

En los cálculos seguidos por Arturo Arce, pidiendo la devolución de una multa impuesta á éste por el comisario de turno. Se revoca la resolución posterior de 19 de febrero último, ordenándose la suspensión de la multa impuesta y su devolución.

En los cálculos seguidos por Carlos Flores Quintela y Luis Bulivion, concesionarios de la propiedad muni-

cipal denominada «Araña Blanca», solicitando la devolución de los diligencios en virtud de la traslación hecha por el primer peticionario Rafael Sanjines T. Se aprueban en legal forma las referidas diligencias posesorias al sobre veneros de oro, debiendo en consecuencia archivarse los presentes obrados, previa extensión de títulos.

En los obrados seguidos por Francisco Sánchez, pidiendo se proceda á las diligencias de posesión, el diligenciamiento y posesión de las pertenencias mineras denominadas «San José». Informe el notario.

En la solicitud de Ramón Ticona, pidiendo se notifique al corregidor de San José, para que este reciba el impuesto predial. Informe el meritudo corregidor.

En la solicitud de denuncia presentada por Federico G. Schulze, bajo la denominación «Victoria», del señor Ramón Paz. Notifíquese al concesionario de la propiedad, deudora, para que en el término de quince días abone en el tesoro departamental la cantidad de 1,226.40 adeudada por las referidas patentes, bajo el apercibimiento de desahucio.

En la solicitud presentada por Andrés Rodó, pidiendo la cancelación de la fianza. Informe el notario.

En la denuncia de Mariano Arquipa, contra el corregidor del cantón Laja. Páse la anterior denuncia ante el señor Subprefecto de la provincia Omavuyos.

En la solicitud presentada por Mariano D. Escobari, pidiendo se revocase un auto y apelando en caso contrario. Vista al fiscal.

En la solicitud de Alejandro Lascano, pidiendo modificación del pliego de cargo. Notifíquese al deudor de la indicada propiedad minera, para que dentro del término de quince días abone lo adeudado, bajo los apercibimientos de la comisión de deudora.

En los obrados seguidos por Angel R. Orazo, solicitando la concesión de 20 hectáreas de tierras baldías, citas en la provincia Caupolicán, con la denominación de Forward. Adjónbándose á los obrados de su referendado, traslado y recomendándose al notario del tanto mayor cuidado al expedir los informes que se le piden.

Oficios varios..... 13  
Subprefectos..... 12  
Ministerio de Gobierno..... 3

«Guerra»..... 1  
«Justicia»..... 1  
Órdenes de pago..... 4  
Legalizaciones..... 6

ABRAZADERAS todo color llegaron á «La Española».

## NOTAS Y RECLAMACIONES

Los guardianes del orden conduciendo ayer, á medio día, á la policía, por estar sordo, á un individuo de la ciudad de Cochabamba. Pero, en el trayecto, este individuo profirió palabras insultantes é hirientes contra Bolivia, que le diere hospitalidad y que le proporcionara trabajo.

No es la primera vez que denunciados como éste, producidos con frecuencia por nacionales peruanos, que son los que gozan de más garantías y que tienen establecidos grandes negocios en esta ciudad.

La población, en su totalidad, por amunicado mucho á oscuras, siendo difícil un andar por las calles por la lobreguez de la noche.

Con motivo del entierro del cadáver de la señora Francisca v. de Arce, que tuvo lugar el día domingo, hemos visto que no había en el cementerio nichos suficientes para hacer los entierros, habiendo tenido que enterrarlos en un antiguo lugar quedando los restos de la señora Arce.

La Municipalidad debe tomar nota y obligar al contratista á tener dispuesto los nichos necesarios.

CINTAS LIBERTY gran surtido en «La Española».

ESPECTACULOS

Con bastante concurrencia se realizó la función del teatro Quimán. Como las noches del sábado y domingo, las vistas que se exhibieron fueron del gusto del público, en repetidas veces hizo manifestaciones de su agrado.

La nota sadonite fué un drama de mil tonos, sin faltar parte hermosa al público, que con tanta emoción aludía al teatro de ejecutar algunas veces de la obra. El público chillaba, mullaba, y..... hasta que indignado el público, reñida la

función que se metiera á ofrecir ajeno. Pedimos que se trate al público con mayor esmero, pues, en La Paz, el sentimiento musical está muy desahucado y no se puede soportar atentados contra el buen gusto y el arte, conculcos por principantes.

**SOBRE-MESAS FINAS EN «LA ESPAÑOLA»**

## Don César Nuñez del Prado

Después de prolongada lucha con las enfermedades y en medio de la miseria más espantosa ha dejado de existir el señor César Nuñez, quien por más de cincuenta años se ha dedicado á la enseñanza de la música.

El señor César Nuñez, uno de nuestros compositores afamados, cultivó el arte de Verdi en Italia, donde residió algún tiempo.

Las grandes intenciones pasaban las horas para el malogrado artista, cuya obsesión por la música crecía á medida que aumentaba el aguijón del hambre.

Y expiró resignado, dirigiendo cariñosas miradas á su esposa y á su hija, compañeros infortunados de su cruel peregrinación.....

Legiones de jesuitas, formando un rosario sin solución de continuidad, visitan el lecho mortuario de los postrados.

Las corporaciones de franciscanos, recoletos y mercedarios, prodigan todo género de consuelos á los que mueren en la opiterencia.

«¿Creéis acaso, que los jesuitas, mercedarios, franciscanos, etc., visitaron la desolada mansión de Nuñez?»

La caridad, se predica desde el pulpito; no se practica.....

Un solo sacerdote; el canónigo Eusebio Salzmán, visitó á la desolada viuda.

Es tanto que las corporaciones religiosas, arreñadas en los templos, rogaban á Dios; en tanto que el padre de la Cruz, á la cabeza de la compra para los balleros de la niebla, recorrió los templos haciendo estatuillas, en un grupo de heróicos, condolidos de la situación de la desgraciada familia, recolectaba fondos, para subvenir á los gastos de entierro.

Muchos jóvenes, los jóvenes de La Paz, llamados por los jesuitas «pazanos, gentiles y bersejes», contribuyeron en la medida de sus recursos, con un óbolo para tan humanitaria obra. Los hereses, si bien no hicieron las estaciones, en cambio, entretuvieron á la viuda una buena suma de dinero!

Nuñez, ha muerto en el aislamiento, abandonado por sus amigos, y disipados; abandonado, por aquellos miserables que en sus tiempos de opulencia le estrechaban las manos.....

Paz en la tumba del malogrado artista!

MANTOS de seda en «La Española».

## Escuela Normal é Industrial de maestros ambulantes

Las inscripciones de los alumnos que deseen ingresar á este establecimiento, se reciben desde hoy, en la oficina de la Inspección de Instrucción, (calle Illimani N° 88).

También se reciben inscripciones de los niños indígenas que quieren enviar los propietarios á la Escuela de Aplicación.

La Paz, abril 18 de 1911. 5 v.

# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., JUNE 14, 1911.

VOL. LI—NO. 24.

SUBSCRIPTION PRICE, \$2.00 YEAR IN ADVANCE.

A Religious Newspaper for the Family, Devoted to the Interest of Christ's Kingdom, Represented by the Southern Presbyterian Church.

Published Every Week at Charlotte, N. C.

P. R. Law, Editor and Manager.  
R. C. Reed, Associate Editor.

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do such a thing, does violence to the essential principles of justice. The corollaries of such a view shocks the moral sensibilities of intelligent and righteous men. The judgments of Assemblies in addition to precedents directly in point, show by the words employed in their records, and by obvious allusions, that such a reopening of cases adjudicated by previous Assemblies is taken for granted or is assumed to be warranted by law. There is constant need for us all to watch and pray that our judgments are not shaped at any time by our prejudices rather than by our righteous regard for law. It is a surprise that more members of the Assembly did not enter a solemn protest against the action.

### Pastor's Salaries.

It was pleasing to see the Assembly order the replacing of the column on pastor's salaries in the statistical reports. It appeared easy to see that the loss of this column would be found to be so great it would be put back and the Standard said so immediately. No column of the statistical table is read more frequently and is found to be of more practical benefit.

### A Warning.

There is a growing disposition in the Assembly, some one has remarked of late in our presence, to send down matters to Presbyteries for advice. If this is true, we have a reason for more deliberation by Presbyteries in disposing of papers submitted to them for answer. It too often happens that few in our Presbyteries study carefully the matters that are presented to them for Presbyterial action. Such matters are frequently referred to a committee appointed at the meeting, and the report of the committee, although prepared without time for thorough study, is adopted without discussion.

### Public Sentiment

The securing a few days ago of six negroes by deceiving the son of the jailor in a Florida town who were held under the charge of murder for trial according to law and shooting them to death under cover of the night, furnishes a horrible spectacle for the mind. Shall public sentiment endorse this high-handed murder? If not then the guilty perpetrators will be discovered and punished. The future has the answer to such an outcome in its womb. If public sentiment should tolerate and endorse such a case of ignoring law, under the law of retribution, it will be seen practically why it is a fearful thing to fall guiltily into the hands of the living God. No one can argue sentimentally that God is love and can not punish the sinner with all the horrors of death without ignoring the fact of His justice. The imposition of the prodigious penalties set out in the Scriptures upon evil doers is entirely compatible with his attributes of love. In the light of deeds like this sustained by the moral sensibilities of the people, even if entirely righteous, show no ground is left to expect God to do other than impose the penalties prescribed in the Scriptures upon the sinner.

## Editorial Notes.

### The Protestants on Righteous Ground.

The refusal of the Assembly in Louisville to do, what has been done upon occasion heretofore, in one way or another, agree to recur to the North Alabama case and make the judgment of the Church square with the law and justice in its reflection on Rev. W. I. Sinnott. The discretion or indiscretion, or, question of polite or impolite procedure that characterized the activities of Mr. Sinnott as an individual, should not have entered into consideration in adjudicating the case according to the law. All courts of final appeal reopen and reverse their opinions and will always be expected to do so. The view, that such courts cannot and should not

## Editorial.

### OUR ASSEMBLY AND THE CATHOLICS.

The General Assembly, sitting at Louisville, Ky., resolved that it "views with serious concern the growth and pernicious activity of that powerful politico-religious organization known as the Roman Catholic Church, which is and always has been a menace or a blight to the civil and religious liberty of every land where it has obtained a foothold." So far as the records show only one voice was raised against this resolution. It may, therefore, be presumed to express the deliberate judgment of virtually the whole Assembly, and doubtless in this respect the Assembly fairly represents the views of the Southern Presbyterian Church.

This is a sad condition of affairs. If the indictment is not true, then our Church is steeped in a dismal, miasmatic prejudice. It is carrying into the twentieth century the distrust and hatred which were generated in the sixteenth and seventeenth centuries. It is echoing the denunciations which were provoked in the days of the inquisition. It is forgetful of the fact that at that time the Roman Catholic Church did not have a monopoly of cruelty and intolerance, and that Protestant governments had no scruples about thrusting Catholics into prison, and suspending them from the galleys. Or if mindful of the fact, and rejoicing that Protestants have grown away from those horrible blunders into a larger liberality and a sweeter Christian spirit, our Church is blind to the same process of growth in the Roman Catholic Church. When we openly denounce the sin of our Protestant ancestors, claiming to see the truth more clearly than they saw it, why should we try to fix on our Catholic fellow-citizens the same character now which belonged to both Catholics and Protestants in the days of their common blindness? It is merely a sectarian narrowness which refuses to concede to others what it claims for itself.

All this on the supposition that the indictment is not true. Then the resolution passed by the Assembly bears witness to its own perverse, un-Christian, and ineradicable prejudice. On the contrary, if the indictment is true, the Roman Catholic Church is an enemy from which the gravest dangers are to be apprehended. This is a state of affairs distressing to contemplate, to think that we have a citizenship of vast and growing proportions who have an evil eye upon our political and civil liberties, who are only waiting an opportunity to overthrow our free institutions, and to convert the government into an agency for maintaining and propagating the Roman Catholic faith. Our Assembly ought not to say such a thing unless it has good ground for it, unless it has abundant evidence to support its accusation.

The indictment is twofold. The first is that the Catholic Church "always has been a menace and a blight to the civil and religious liberty of every land where it has obtained a foothold." Protestants would cite in proof of this the contrast in point of progress and prosperity between the countries of Europe that embraced Protestantism and those that remained under the domination of Rome, and the further fact that whatever progress these Catholic countries have made in the way of enlarging individual liberty has been made against the protests and struggles of the church. In Italy, for example, the government has had to wrestle against the power of the Vatican for every step which it has taken to reach its present position of political unity and strength. Of all nations of Europe, Spain best illustrates the effect of Roman Catholic domination. The history of that nation since the days of Philip II. has been a history of

steady decline. Its territory has narrowed and its power decayed until from first place among the nations it has come to be the synonym of weakness and degradation.

The second part of the indictment is that what the Roman Catholic Church always has been it still is. There is hardly need to cite proof to sustain this charge, because this is the constant boast of Rome. It is on this basis that Rome invites the weary to come to her for rest—on the ground that her principles and practices never change. It may be well to cite a few particulars bearing on the point in question. Among the errors, condemned by Pius IX. in the *Syllabus Errorum* issued in 1864, is the following: "The Roman Pontiffs and Oecumenical Councils have exceeded the limits of their power, have usurped the rights of princes and have even committed errors in defining matters of faith and morals." If this be an error, then what Pius IX. declares as truth is that Roman Pontiffs and Ecumenical Councils have not exceeded the limits of their power, have not usurped the rights of princes, and have never committed error in defining matters of faith and morals. Another error condemned is that "the Church has not the power of availing herself of force, or any direct or indirect temporal power." Here the truth which Rome asserts is that the Church, meaning the Roman Catholic Church, has the right to avail herself of force, of any direct, or indirect temporal power. Yet another error condemned is that "the Church ought to be separated from the State, and the State from the Church."

These citations are sufficient to show that whatever control in civil affairs was claimed and exercised by Gregory VII. and by Innocent III. is still claimed by the Popes, and would be exercised if practicable. The last citation in particular shows that the Roman Catholic Church is opposed to the basic principle of our government, the separation of Church and State—a principle which one of our statesmen has declared to be "America's contribution to the science of government." It would seem not unreasonable, therefore, for Protestants to harbor a suspicion that the Roman Catholic Church is a menace to our religious and civil liberties. The highest authority in that Church, the fountain of all authority, declares that Church and State ought not to be separated, and declares by implication, if not explicitly, that the Church should dominate the State, in a word, that the Pope is, of divine right, supreme in civil as well as in ecclesiastical affairs. All loyal Catholics are bound to respect this authority, and to make it their aim to help the Pope come into his own.

### NOTES ABOUT THE NORTHERN ASSEMBLY.

Among the many things done by the Northern Assembly are the following:

The consolidation matter, with which it had been wrestling for years, as we have been, was settled. It was resolved to continue in the old way.

The change of the end of the ecclesiastical year from March 31st to December 31st by the Assembly of 1910, was rescinded. The Presbyteries voted 163 to 67 against it.

The efforts to reduce the size of the Assembly, which have been in progress for several years, were arrested in a way. The argument in favor of a big and popular body was urged with great effectiveness. Every proposition for reduction was lost. Yet the increasing size and cost of Assembly meetings will make some action necessary sooner or later. An overture was sent down to the Presbyteries providing for a change from an annual to a biennial Assembly.

An "Every-Member-Weekly-Pledge System" was settled upon and machinery provided for carrying on a campaign without delay for its adoption in all the churches. The em-

*Report letter of Robert P. Wilder.*

Veldre, Norway, June 23, 1911.

During the closing days of April there assembled at Robert College on the Bosphorus delegates from thirty-three countries. They represented not only Protestant churches, but also all the Eastern churches—Gregorian, Nestorian, Greek Orthodox, Maronite, Coptic and the Jacobite Syrian Communion of Travancore, India. They met in connection with the ninth Conference of the World's Student Christian Federation. Since so many have described the Conference and the official report is already published I shall not give my impressions. To me personally it was a great privilege to meet leaders of the various national movements and to speak in the college built by my father's friend Mr. Christopher Robert after whom I was named.

After the conference deputations were sent by the Federation to visit Egypt, Asia Minor, Greece, Bulgaria, Servia, Roumania and Austria-Hungary.

I went to Hungary and Austria for a six week's campaign among students. A little less than half the population of Hungary is composed of Magyars who cling tenaciously to their language, traditions and position of leadership in the land. Their language is wholly different from all other European languages, except Finnish with which it has some affinity. Besides the Magyars there are several other nationalities in Hungary like the Slovaks.

The people are divided not only nationally and linguistically, but also religiously. The Roman Catholic church has the most numerous following. The word "Christian" to the ordinary Hungarian means Roman Catholic. In the University of Budapest there is a standing feud between the Roman Catholics and the members of the Galilee Kör which is composed of agnostics, chiefly Jews. For a long time Protestants were not allowed to have churches facing on a public street nor to have steeples on their churches, and were persecuted in many other ways. However the Reformed (Calvinistic) church now numbers two-and-a-half million members with 2400 ministers and 2060 congregations. The members of this Church constitute 12 % of the population, but probably 25 % of the leaders in science and politics belong to this Church which has also much wealth. The Lutheran communion has also considerable influence in the land. Hungary has also representatives of the Greek Orthodox Church.

The moral standards are shocking. (The saddest) thing is that there seems to be so little sense of shame in such matters. Impurity is looked upon as the natural thing. The low ethical conditions are not confined to Roman Catholics. A teacher in a Protestant college said to me "No one ever told me when I was a student that it was possible to live a pure life".

I found that the Hungarian Student Christian Movement had forty members of whom 15 were in Budapest. These 15 were organized into the only local christian union that existed in the country. The national constitution of the movement is officially recognized by the Government and it is hoped that the local one for Budapest may also soon be recognized. The Basis of the movement is as follows: "I believe in Jesus Christ as my Divine Lord and Saviour. I wish to serve Him and His kingdom by my life and work, and therefore I promise to take part in the activities of the Union". A student must be recommended by two active members before the Committee will admit him to membership. Thus great care is taken to keep the movement pure and strong.

My tour began in Budapest where the larger of the two Hungarian universities is found with about 10,000 students. My interpreter was Mr. Victor Janos, the travelling secretary of the Hungarian Student Christian Movement. He was an ideal interpreter and throughout my tour his help was invaluable. The Rector very kindly allowed us to hold our meetings in the largest hall of the university. This is the first time that any university building has been opened to our movement. The first evening I spoke on the World's Student Christian Federation and was followed by four short addresses given by delegates to the Constantinople Conference. The two following evenings I alone addressed students in this hall. These are said to be the largest meetings the student movement has had, with the exception of Mr. Mott's meetings two years ago. The third evening more than half the audience remained to an aftermeeting to learn how Jesus Christ can help us to win in the fight for character, and sixteen students gave in their names as wishing to join Bible circles. Nearly all of these were law and technical students. Several remained to talk, a Jewish law student to question me about the deity of Christ, a theological student to tell me of the burden of his sin which was almost driving him to despair, etc.

The following evening Miss Saunders and I spoke in the large hall of the Scotch mission. I also addressed theological students of the Reformed Church in their college, members of the Bethlen Gábor Kör (a Protestant Student Association named after the great Prince of Transylvania) in their rooms, had meetings for members of the Christian Union and closed the campaign by addressing specially interested students on Bible study.

A Roman Catholic priest, who is head of a Kollegium of 300-400 Roman Catholic Students, came to my meeting and wanted to know more about the Federation. He is dissatisfied with the lack of spiritual life in his own organisation and wishes to keep in friendly touch with our movement. It was a privilege while in Budapest to be the guest of the Rev. J. T. Webster, an old friend, who has done a magnificent work as leader of the Scotch Mission for Jews.

From Budapest I went to EPERJES where there is a college connected with the Evangelical Lutheran Church. Here there are men studying theology, law and some are being trained to be teachers. There is also a gymnasium. The Protestant churches in Hungary established many years ago law colleges to educate leaders who could fight the legal battles of the Church. These men are as a rule irreligious. The different religious denominations have many primary schools, and teachers for Lutheran primary schools are trained here to do denominational teaching. Their intellectual qualifications are the same as those of teachers in state schools.

My second meeting here was arranged for the inner circle and we expected 8 or 10 men; but 60 came, of whom some were law students. The theological students were treated to free beer by a tradesman in the town so very few of them were present! It was a good meeting. At its close my interpreter said "a forward step was taken tonight". At my fifth address the audience had increased and 50 remained to the first aftermeeting. So I decided to have a second aftermeeting in order to sift the audience further until only those who are in real earnest should remain. Thirty stayed and seven new names were secured for Bible circles. After another meeting, attended by some professors and a good number of students and gymnasiasts, a few remained behind to form a Christian Union. We decided not to ask for official recognition from the staff until the newly formed Union justifies itself. However the professors know that Bible circles are being carried on and they will, no doubt, give before long public recognition to the work. The next summer conference of the movement will be held in Eperjes.

SÁROSPATOK, the next place visited, has a college of the Reformed Church and represents the extreme liberals. There remain traces here of the old rationalism. However none call themselves Unitarians --- all claim to be Calvinists. There are here theological, law and training college students, also a gymnasium. Here I found a few in Bible circles and a mission study circle, but no Christian

Union. To show how Hungarian students work a Federation secretary may I give my programme? At one o'clock we arrived and were escorted by a group of students from the station to the college. At 3.30 a Professor called to see me to talk about the Federation. At 4 o'clock I spoke for over an hour in the Oratory to a large audience on "The Greatest International Student Movement". After an interval of 15 minutes, I spoke for an hour and a quarter on "Doubts of Students". In the evening a meeting of the keenest men was addressed. The next morning we had a still larger audience and many remained to the aftermeeting. In the afternoon, after some personal work, I spoke to several men at their request on the Atonement and answered questions. Then we had a long talk with a Professor about forming a Christian Union. Last March the staff voted against the establishment of a branch of our movement in the college on the ground that they regarded the existing theological Society as sufficient. I told him that law students will not join a theological Society. He admitted this, but said it was too soon after the March decision to reverse the action then taken. He however consented to have a Christian Union started informally and promised to try a little later to secure recognition for it from the staff.

At 8 pm. we had a large audience among whom were several professors. This was followed by a meeting where a Christian Union was formed. The recording secretary is a law student with whom I have been corresponding in Greek, as neither English nor German will do.

In the library of this college, among other books of interest, is Prince Rokoczy's Bible with the inscription that he had read the Old Testament 10 times and the New Testament 32 times. At the end of the third Gospel in his own handwriting are the words "Finished between 6 and 7 in the morning Dec. 20, 1619". Surely he must have kept the Morning Watch!

DEBRECZEN, the next point visited, is called the Reformed Rome, since three-fourths of the population belong to the Reformed Church and the college is the largest of that Church. It will probably soon become a university. Theologically it is at the other extreme from Sárospatak, being the centre of orthodoxy in Hungary.

Here I found a few engaged in associated Bible Study, but there was no Christian Union. During the three days spent here I saw some of the leading professors and addressed seven meetings. At the last a Christian Union was organized. The man appointed as leader is the best student of his year and will after graduation be retained to take charge of the Student home which is a hall of residence. The leaders of the Hungarian Christian Unions seem to be among the ablest as well as the most earnest students.

To reach my next appointment I passed through Budapest. Though I was in the city only half a day, two meetings were arranged for me — one for gymnasiasts and the other for Christian Union members. Certainly Hungarian students are fond of meetings! In each place visited thus far I found one or more thinking of becoming foreign missionaries. This is significant, since the Hungarian churches have no foreign mission work. It may be that students will lead the church in this matter as they did in America in 1806. At any rate one may soon expect some student volunteers. They seem to be specially interested in Turkey and other Muhammedan lands.

PÁPA has a college which is also connected with the Reformed Church. Here I found a few Bible circles, but no Christian Union. In this place I had 8 meetings in 30 hours, besides several interviews! At my last public meeting older girls from the women's college were also present and some non students. The Lutheran bishop and 15 members of the teaching staff also came. This was perhaps the most responsive audience I have had in Hungary. Then a few met in my room to consider the formation of a Christian Union. A teacher in this college writes of impressions made by the meetings. A leader of the Christian Union "said that you were talking always of the Far East, but he felt that you are speaking of Hungary. Mr. (another leader) has understood now that the Lord really gives power and that he must do personal work among his fellow

students, and also that the work of the Lord must be organized. A young gymnasiast said that he is now convinced that if he wants to come nearer to God he must renounce many things . . . (He comes now every day to our prayer meeting). But the greatest result of your visit is that we have understood as never before that we must pray. Therefore we have decided to hold prayer meetings daily. This will result in great things I am sure in our own lives and in many other lives. — — — In one of the weekly papers has appeared a rather long report of your address on India, and what is most interesting, the spirit of it is quite christian." The prayers of friends can alone explain such results.

The last place I visited in Hungary was POZSONY where there is a Lutheran theological college of Magyar and Slovak students, about equally divided, also a Lutheran gymnasium with Lutheran, Roman Catholic and Jewish boys. There is also a state law college with 250 students, of whom 40 are Protestants. None of the law students, I was told, is a converted man. I found here a Bible circle of 3 theological students. There is no Christian Union and the time has not come to form one. I spoke twice to theological students; at the second meeting some professors were also present.

Prof. Baron Podmaniczky and Pastor Racz were able to get me into the Lyceum where I addressed the older gymnasiasts and 6 teachers. The Baron said that it was a miracle that I had a meeting in that institution. All through this tour of three weeks in Hungary one has felt supported by the prayers of friends. The attitude of the press and of the authorities was, with a single exception, friendly. This exception was an article against the Federation which appeared the second day I was in Hungary. It was written by a Jew who accused the leaders of the Federation of collecting money from the members in order to make excursions to places like Constantinople!

VIENNA. In Austria clericalism holds sway. It is opposed by the nationalists. This party is composed of liberal Roman Catholics, Protestants and those who are indifferent to religion. Clericalism is also opposed by the Jews who have great power. Three of the leading papers in Vienna are edited by them. Protestantism has done much good by defending the freedom of the conscience, but it is said to be often more of an intellectual than a moral and spiritual movement. It has to a large extent identified Christentum with Deutschum (pan Germanism). The addresses which I heard at the great Protestant assembly were full of references to Luther and occasionally Bismark was named, but one longed to hear more of Christ.

Racially Austria is divided even more sharply than it is religiously.

There are 10 000 students in the university of Vienna of whom 650 (mostly Jewesses) are women. Among them are Germans, Czechs, Corinthians, Italians, Moravians, Silesians, Poles, Galizians, Magyars, Dalmatians, Croatians, Slavonians and Bosnians. These are grouped in about 150 corporations which resemble hostile camps and aim at furthering national interests. Two years ago in a student meeting in the aula of the university there was a fight between German and Italian students when revolvers and sticks were freely used. But the enmity is greatest between Germans & Slavs. They and the Jews have their separate dining halls (mensae).

Most of the students are nominally Roman Catholics. From 2000—3000 students are Jews. Morally the needs of the Students are indescribable. But some want a change as is seen in the oft repeated statement »The need for Physical and Psychical Regeneration«. This gives us our opportunity and our text.

The clericals opposed us in their official organ the Reichspost, but the Rundschau and Die Zeit referred favourably to us, and the Neue Freie Press (the leading daily) reviewed sympathetically my address on the Federation.

Preparations for my visit were well made by Mr. Philidius of Geneva, Mr. Westbeek van Eerten of Holland (who is studying medicine in Vienna) and a Christian Union of 8 theological students,

which was formed three years ago. My first meeting was with them. The next was at Prof. Leopold von Schroeder's home where I addressed ten professors on our Movement. After my address a very interesting discussion followed. A law professor said that I had come to Vienna twenty years too late. Now nothing could be done, since conditions here are different from those in France as in Austria clericals have full sway. Another, a Roman Catholic, said that there would be great difficulties in the way of such a movement as ours, since we give Bible study a very prominent place in our programme and the clericals would never consent to Bible study. Another professor, also a Roman Catholic, said that a student could be a Roman Catholic and yet join our Movement, but he could not be a clerical and join us. Another professor said that the Church of Rome would never become tolerant, never consent to freedom of thought. A medical professor, who is an agnostic, said »Try it«. It is significant that the first words of encouragement should come from him. Then Prof. von Schroeder spoke most ably for our Movement. He quoted a Greek Orthodox priest in Russia who said »The foundations of Christianity were laid not in Byzantium, nor in Rome, nor in Wittenberg, but on Golgatha«. He continued »who can object to such a pure ethical and religious movement which is interconfessional and points to Christ«. All seemed to be in favour of our endeavouring to form a Christian Union among the students. At the close of the meeting my host said: »It is not usual for professors to remain three and a half hours at a meeting. They were deeply interested. They are accustomed to theorize. You spoke of Christianity as a practical thing.« A few days later one of these professors — a Roman Catholic — came to my room for a personal talk about Christ. There is room here for a Student Movement which will be Christian in the apostolic sense, standing for the deity of Christ, Bible study and a pure life.

Im Josephssaal des Lehrerhaus-Vereines I had three meetings for students and professors. The second night men seemed much impressed. A Professor of Philosophy with tears in his eyes thanked me. Another Professor repeated on the following day a part of the address to a Roman Catholic Professor. It seemed to them a new thing to have Christ proclaimed as a living reality, able in our day to save men from the power of sin.

At the close of this meeting I asked students who were especially interested to meet me the next evening at my hotel. Members of the Protestant, Gregorian and Roman Catholic communions came. After I had spoken to them about Bible study & personal work Mr. Philidius told about the Swiss Movement. Then a Committee was appointed to draw up a Constitution for the Union that was being formed. A professor who was with us said that it was one of the happiest evenings he had ever spent because in our circle was the spirit of life and unity. The next evening I gave my last address im Joseffs-Saal and many stayed for the after meeting. Again prayer was markedly answered. On the following evening about the same number as before came to my hotel. Two fine Roman Catholic students were not allowed by their priests to attend this meeting or to join our Union. Again we had a most profitable time together for four hours.

In addition to these meetings I had one for gymnasiasts, spent two afternoons with the committee appointed to draught a constitution and ended the campaign in Vienna by addressing the newly formed Christian Union in the room which they had rented that very day for their work. At the close of my address they gave me Hofmann's »Christ Preaching on the Lake« as a souvenir of my visit and were most appreciative of the work in Vienna. In this Union are Germans, Czecks, Magyars and Ruthenians.

In addition to the meetings I had the privilege of speaking personally to the Rector of the University, who expressed interest in our Movement, to Dr. S. Münz of the Neue Freie Press, to Baroness von Suttner who received the Nobel prize, to the American ambassador and some professors. Much kindness was shown to me and I think that a few friends were secured for our Movement. An agnostic professor, who has great influence, said to me. »I am too old a man to



change my views. My students would laugh at me if I spoke of your Federation. But it is a wonderful Movement. He expressed a desire to see our literature and asked me to call on him again. Another professor wrote me »The majority of our students are fully convinced that it is quite impossible to unite religion and freedom of the mind, and therefore they are avoiding, nay hating religion. . . . But we, my friend, know better—that where there is the Spirit of the Lord, there is freedom.« He adds that the distrust of all religion is the effect of clericalism. May I ask your earnest prayers for the Students of Vienna?

PRAGUE University has about 8000 students, among whom there are far more Czecks than Germans. The hostility between them is very marked. I was advised to limit my work this time to the Czecks. Both Protestants and Romanists are inclined to be free thinkers in religion.

I found among the Protestant students a Society called Jeronym which is about 25 years old and sent a delegate to the Federation Conference at Eisenach in 1898. Its members desire the ethics of Christ, but express no opinion as to His person. This Society and Mr. Westbeek van Eerten of Holland made excellent preparations for my visit. The audiences at the main meetings were larger than in Vienna. A very large part of the audiences were agnostics and before going to Prague I was warned to expect a big discussion; but there was no opposition and no debate, even when I spoke on the Deity of Jesus Christ and the power of sin. The splendid attendance (even though many were absent owing to its being the Whitsuntide vacation), the hush during the meetings, the request to return soon, and the deep interest in our Movement show that friends had been praying for me.

During the four days spent in Prague I had seven meetings, including two aftermeetings. The last evening 21 of us met in my hotel to discuss the possibility of forming a Christian Union. After a translation of the constitution we had draughted in Vienna was read I explained our Basis (personal belief in the Deity of Jesus Christ) and why we have such a Basis. Then I asked who wished to join such a Union as active or associate members. *All* were eager to become members and a Committee was at once appointed to draw up a constitution. Seldom has prayer been more strikingly answered than it was here. Mr. Phildius who was a great help to me in Vienna and Prague consented to remain in Prague for a few days to assist the newly formed Union. I hope that he may be able to remain in Austria for at least a year to conserve and extend the work. A friend has very kindly sent me £ 30 towards his work.

Among those who called to see me in Prague were Dr. Clark of the A. B. C. F. M. who has over 20 preaching places in Bohemia, and Dr. Sum, Secretary to the Lord Mayor, who was at my meetings and brought me three beautiful books on Prague as a gift from the Lord Mayor. He was enthusiastic about what he heard of our Movement and promised his hearty cooperation if a branch were started in his city. It was a great privilege to address students of this university which had in 1402 John Hus as its Rector. His memory is honoured and his statue will be placed in Prague in 1915 on the 500th anniversary of his execution.

In addition to these two universities there are in Austria universities at Krakow, Grac, Lemberg, Innsbruck and Czernowitz, also high schools in three other cities. In none of these has our Movement any branches. May I ask your special prayers for Austria?

## OUR MISSIONARY SOCIETIES.

## HOW TO INCREASE AND MAINTAIN INTEREST.

A. J. Stratton, Asheville, N. C.

A MISSIONARY society meeting should be so conducted as to arouse the interest of those who are ignorant of the work and retain and increase the interest of others who are more familiar with missionary topics. In the preparation of the program the leader should seek to answer the question, "If I knew nothing about the topics that are to be considered at this meeting, what shall be said or done to make me desire to come again?" The following are some of the suggestions that may be made to answer the question as to how we may increase and maintain interest in our missionary meetings:

Have a regular time of meeting appointed, and do not change for any slight reason. If only two are present at the appointed hour begin on time. Do not rely upon those who are present to read something you have selected and that they never saw until it was time for the article to be used. Instead of this, have a program committee appointed at the beginning of the year and assign the ladies who will be responsible for the conduct of each meeting. Get as many new voices as you can; have a good poem read or a solo sung. Have a quiz at the end of the program. Some one jots down special items as given, then ask questions of all present to see

what has been remembered. Give definite information at each meeting. How many members of your society can give the name of even two missionaries, place of location and nature of work done? Have a geography meeting occasionally, using the blackboard.

Have a missionary tea, giving each member a chance to invite a friend. Keep up the interest during the summer by having a lawn party, a picnic, a trolley ride, and a little wholesome fun for three months. Give each member the name of some lady who is never present and let her devise all sorts of ways for her attendance. Give every member something to do and call for a report at each meeting. Much unused talent is waiting in every church, and if nothing is provided for an outlet, off they go to some outside affair, and then it is hard to get them back. Don't grumble because a few do the work. Did you ever imagine, faithful workers, that you are selfish? Instead of enlisting others who may do poorly what you can do so well, you shut your eyes to the fact that it is the personal contact with the work that helps to clinch the interest and support of the Society by the individual whose lack of interest you have so often deplored.

## ROMANISTS AND THE WORD OF GOD.

Rev. Gaston Boyle, Braganca, Brazil.

I do not know what may be the teaching of the catechisms of the Roman Catholic Church in the United States, but I do know that the great majority of the members of our churches have little idea of the attitude that that so-called Christian body maintains toward the Word of God, and of her efforts to vitiate and suppress it. As illustrating this attitude I give below a translation of some of the questions and answers of

the catechism used here in Brazil, signed by an archbishop and eight bishops.

## OF THE COMMANDMENTS OF GOD.

Q. How many commandments are there in the law of God

A. There are ten commandments in the law of God:

1. To love God above all things;
2. Not to take His Holy Name in vain;

3. To keep the Sabbath and saints' days;

4. To honor father and mother;

5. Not to kill;

6. Not to sin against chastity;

7. Not to steal;

8. Not to bear false witness;

9. Not to desire the wife of a neighbor;

10. Not to covet the things of another.

Q. Who gave these commandments?

A. God himself gave these commandments in the ancient law, written on two tables of stone, and Jesus Christ confirmed them in the new law.

In the chapter entitled, "Of the Holy Scriptures," after a few other questions, we find the following:

Q. Is it necessary that all Christians read the Bible?

A. No; it is not necessary that all Christians read the Bible, as they are taught by the Church, but it is very useful reading and recommended to all.

Q. May any vernacular translation of the Bible be read?

A. No; only the vernacular translations of the Bible that are approved by the Church as authentic, accompanied by explanatory notes, also approved by the same Church, may be read.

Q. May only those translations of the Bible which have been approved by the Church be read?

A. Yes, only the translations of the Bible which have been approved by the Church may be read, because only the Church is the true guard of the Bible.

Q. Through whom may we obtain the true meaning of the Holy Scriptures?

A. We can obtain the true meaning of the Holy Scriptures only through the Church, as only she, in interpreting them, has the gift of inerrancy.

Q. What ought a Catholic to do if he were offered a Bible by a Protestant, or by some missionary of the Protestants?

A. If a Catholic were offered a Bible by a Protestant, or by some missionary of the Protestants, he should reposit such offer with horror, because it is forbidden by the Church, and if he should unwillingly accept it, he should immediately throw it into the fire, or deliver it to his parish priest.

Q. Why does the Church forbid Protestant Bibles?

A. The Church forbids Protestant Bibles because they are altered, or contain errors, or, finally, because they have not her approval, nor the explanatory notes approved by her. On this account the Church forbids also the translations of the Holy Scriptures which have been approved by her, but which have been reprinted without the explanatory notes duly approved.

## GRATITUDE OF THE CHINESE.

At the funeral service for Dr. A. F. Jackson, a young Englishman who had but recently gone to China, a pathetic story of the plague that ravaged Manchuria was given in striking form. The speaker was a Chinaman of the old school, and yet a man of great ability, chosen specially for the difficult office of viceroy of this vast province of the north, where only a statesman can reconcile the conflicting ideas of Russia and Japan with those of his own countrymen. The viceroy of Manchuria, H. E. Hsi Liang, is a tall, heavily-built Manchu, with large head and thin white beard. In his stately Manchu robes and feathered hat—worn, as is the custom, in the house as well as out—he looks indeed massive. And he has that gift of language which comes of twenty or thirty years of study among Chinese classics. These were the words of the viceroy, spoken in the Scotch Presbyterian Chapel at Mukden, as reported by a correspondent of *The Evening Post*:

"We have shown ourselves unworthy of the trust laid upon us by our emperor; we have allowed a dire pestilence to overturn the sacred capital.

"His Majesty the King of Great Britain extends his sympathy to every country overtaken by calamity, and his royal subject, Dr. Jackson, moved by that spirit which rules his sovereign, with the heart of Christ, who died to save the world, came to our aid when we besought him help our country in its hour of distress."—*Exchange*.

James B. 9.1911

# CATHOLICS ATTACK NEW ENCYCLOPEDIA

Eleventh Edition of the Britannica Is Called "Unscholarly, Sectarian, and Offensive."

## MANY PASSAGES CITED

Best Catholic Authorities Not Consulted, Says Report of a Committee on Which Mgr. Lavelle Served.

The American Federation of Catholic Societies, representing a union of all the Catholic societies in the country, has made an attack on the eleventh edition of the Encyclopaedia Britannica as "unscholarly, sectarian, and offensive," and as giving a grossly partial and prejudiced misstatement of facts concerning religion, and especially Catholicism.

Following a report by a special committee of prominent priests and laymen who made a compilation of some of the alleged prejudiced passages offensive to Catholics, the National Federation has passed this resolution:

Whereas, The treatment of religious subjects in the eleventh edition of the Encyclopaedia Britannica, particularly in matters in which the Catholic Church is concerned, is unscholarly, sectarian, and offensive.

Be it Resolved, That we protest against this manifestation of prejudice in a work which bids for public patronage as a scholarly, impartial, and urbane publication as a means of satisfying fair-minded Protestants as well as Catholics that this encyclopedia is not trustworthy as a work of reference on religious topics.

Be it Further Resolved, That the societies forming this federation disseminate in their respective localities among librarians, Superintendents of education, editors of newspapers, and other publicists copies of the criticisms showing the rationalistic and anti-Catholic spirit of the Britannica.

Among those on the committee of fifteen compiling the evidences of passages offensive to the Catholic Church were the Right Rev. Mgr. M. J. Lavelle, the Right Rev. Mgr. F. J. Wall, the Rev. Joseph Hoey, the Rev. John J. Wynne, John Whalen, George Gillespie, Frank J. Smith, Austin Finegan, John Ryan, Dr. James O'Brien, and the Rev. Thomas J. McCluskey.

The report of the committee is headed, "Poisoning the Wells—The Eleventh Edition of the Encyclopaedia Britannica." It declares that the editors of the encyclopedia have throughout failed to make good their promise in making the encyclopedia "a comprehensive embodiment of accurate scholarship on all departments of knowledge . . . to look at the truth objectively, to face the religions of the world as they are, not as we or others think they ought to be, and to give an impartial account of the beliefs and practices of the Christian world." Instead, the report says, articles on religious matters have been written "by men who are not recognized as authorities, nor by any means representative of the religious body most interested in particular subjects so treated."

Of the men writing the articles under "The Roman Catholic Establishment"—the Viscount St. Cyres, W. A. Phillips, T. A. Ingram, the Rev. E. Taunton, and Cardinal Gibbons—the report declares: "St. Cyres is a Modernist by sympathy at least, and misrepresents with a vulgar prejudice that real scholars never entertain; Phillips writes frankly from an outside standpoint, and with no special acquaintance with his subject; Ingram of Trinity College, Dublin, writes on nothing Catholic or religious that we can ascertain; of Taunton, the less said the better; and we trust the editors begin to appreciate the injustice they have done the eminent Cardinal Archbishop of Baltimore by linking his name with such an editorial group as if he were party to their editorial scheme for the treatment, or rather the mistreatment, of Catholic questions.

"Of the 1,500 contributors to the new Britannica," the report continues, "about fifteen are really Catholics, only ten of whom are recognized authorities in religious subjects." Protest is likewise made against the failure to consider Catholic scholars for the treatment of such

subjects as Religion, Inspiration, Revelation, Liturgy, Mass, Theology, Marriage and Divorce, Absolution, Asceticism, Casuistry, Celibacy, Excommunication, Holy Water, Relics, Images, the Virgin Mary, or even the Catholic Church.

"Of the 40,000,000 words in over 4,000,000 lines of the twenty-eight volumes," the report declares, "the Vulgate has enough to fill only five and one-half lines and God only twenty-six!"

Competent Catholics were not permitted, according to the report, to read or suggest revision of the numerous articles in which Catholics are specially interested. Among the passages said to be inaccurate and biased is one concerning Henry VIII., under the heading, "Marriage":

Wolsey persuaded him that the necessary divorce could be obtained from Rome, as it had been in the case of Louis XII. of France and Margaret of Scotland.

"There was no divorce in this case," the committee comments, "and Wolsey never intimated to Henry that this case could be settled on like ground. No proof is submitted for this statement, or the following:

Pope Clement himself permitted such a dissolution in the case of Henry's own sister, Margaret, in 1528, proposed later that Henry should be allowed two wives, and looked not unfavorably with the same aim on the project of marrying the Duke of Richmond to Mary, a brother to a sister.

"One looks in vain for any proof of such misstatements as:

Recent investigations make it probable, though not quite certain, that Boniface (eighth Pope) privately held certain Averroistic tenets such as the denial of the immortality of the soul.

So despotic did the tyranny become in the West that in the time of Charlemagne it was necessary to restrain abbots by legal enactments from mutilating their monks and putting out their eyes.

Ambrose's chief faults were ambition and bigotry.

Some of the sneers at Catholicism complained of are found in the report to occur in such passages as this:

Protestantism in its primitive principle is a return to primitive Christianity. The whole development which we have traced, culminating in the ecclesiastical-doctrinal system of the Roman Church, is regarded as a corruption, since foreign and even heathen elements have been brought into it, so that the religion established by Christ is obscured or lost. . . . since in the Roman Church the chief appeal is to the emotions, while in the Reformed it is to the intelligence. (Knox, Christianity, VI. 287.)

"What," asks the committee, "could be more partisan than this?"

The article "Mary," according to the report, "simply denies or sweeps aside the traditional Catholic view of the Mother of Christ. It is frankly Protestant of a low type." The article on the Roman Catholic Church, by St. Cyres, the report characterizes as "a poor piece of writing, flippant and sneering in places, and anti-Catholic throughout."

"The bias or predisposition to favor Protestant or anti-Catholic views," according to the report, "accounts for such errors as the following:

It is held among Roman Catholics that in the Sacrament of Penance attrition becomes contrition.

The picture of Apostolic Christianity found in the New Testament offered, indeed, a glaring contrast to the papal system of the later Middle Ages.

The following passage on Holy Water, according to the committee, shows "the natural gradation from ignorance to bias and from bias to insult:

The water must in ritual washings run off in order to carry away the miasma or unseen demon of disease, and, accordingly, in baptism the early Christians used living or running water. In all religions, and especially in the Brahmanic and Christian, the cathartic virtue of water is enhanced by the introduction into it by means of suitable prayers and incantations of a divine or magical power.

Other passages objected to are:

The baals are not to be regarded necessarily as local variations of one and the same god, like the Virgins or Madonnas of Catholic lands. (Robinson and Arthur, "Baal," III., 88.)

A mock mass was begun, during which the lections were read cum farselo, obscene songs were sung, and dances performed, cakes and sausages eaten at the altar, and cards and dice played upon it. (Feast of Pools, N., 616, article unsigned.)

The Church shared the universal belief that holiness or the holy spirit is quasi-material, and capable of being held in suspension in water, just as sin is a half-material infliction, absorbed and carried away by it. (Conybeare, "Holy Water," XIII., 627.)

"The entire encyclopedia," the report concludes, "is a sad manifestation of anti-Catholic animus, and must henceforth, for Catholics and all fair-minded Protestants, be considered as a storehouse of traditions, errors, prejudices born of a spirit of religious animosity and rancor long since happily repudiated by well-bred people."

# PRESBYTERIAN STANDARD

Established 1858.

CHARLOTTE, N. C., OCTOBER 25, 1911

NO. 43—VOL. LI.

SUBSCRIPTION PRICE, \$2 PER YEAR IN ADVANCE.

A Religious Newspaper for the Family, Devoted to the Interest of Christ's Kingdom, Represented by the Southern Presbyterian Church.

Published Every Week at Charlotte, N. C.

P. R. Law..... Editor and Manager.  
R. C. Reed..... Associate Editor.

Robert E. Speer  
 150 Fifth Ave.  
 Comp.

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If we had the courage, the boldness inspired by faith, to substitute the stillness of a season of prayer to God day by day for much of the hurry that strains our energies, that taxes our resourcefulness, greater and more enduring success would crown our lives. It behooves us to keep in mind the stark fact that it is not by might nor by the wisdom of man, but by the Spirit of God, that victory is won, the will of God done. The Spirit comes to us in answer to prayer.

### Individual Accountability.

The merging of the individual in legalized or other aggregations is what one finds in every quarter who thinks as he reads. We have men's clubs, women's clubs, children's clubs, organizations of varied names and for a great diversity of purposes. It is the organization that does things, does almost everything, and shoulders holdly whatever responsibilities that may be incurred by the work resolved upon. The individuals who make combinations possible are not accountable to the law of the State or even to the unwritten law of public opinion that condemns and ostracizes their wroting doings as it does in the case of the guilty individual. Not all things, but most things, let it be reiterated, are wrought by men in the mass. It is thought that the surest way to make money and to escape responsibility of one sort and another, is by and through organized effort. The fact that every man must give account of himself to God appears to be overlooked. What one does through another he does himself. No individual in a corporation is absolved from the guilt and corruption of its doings unless he has done what he could to resist it. Withdrawal from co-operation is demanded by all the rules of right living if the unrighteousness of the corporation is persisted in. The individual directors of combinations that are guilty of wrongs, many think, ought to be punished. But the rank and file who make up the roll of the organization must share in whatever guilt the organization may incur.

Personal accountability to God is of the very essence of the Christian religion. We cannot escape this basic truth. For every thought, feeling, word, deed, we are responsible. We shall meet by and by the perfect record of the life we lead, and be judged by the perfect law of God.

### John Knox and Reformation Day.

In connection with the approaching observance of Reformation Day with John Knox as the principal subject of the discourses there to be given, it is of interest to note that at the recent celebration of the five hundredth anniversary of the founding of St. Andrews University the name most loudly applauded in Lord Balfour's address was that of John Knox and that the tableau most heartily cheered was that of the Reformer blessing the students. It would appear that the man who did more than any other man to make Scotland what she is still dominates the best minds in North Britain and still appeals most powerfully to the imagination and the conscience of latter-day Scotchmen.

## Editorial Notes.

### Wisdom and Power by Prayer.

There is such a rush, such an absorbing attention, involved to so high a degree, and growing more and more strenuous, in business and social life as the days are passing, it behooves us to watch against the neglect of private devotions, and any decline whatever in recognition of the power of prayer needed to do the great work God has set to our hands.

## Editorial.

### THE POPE'S INDULGENCE.

In the recent celebration of Cardinal Gibbon's jubilee, an interesting message was received from Pius X. He sent his approval of the Society of the Holy Name, and offered 300 days' indulgence to all members of the society who would wear publicly the official badge.

Just precisely what is this reward, 300 days of indulgence? Of course, Roman Catholics know, but Protestants are somewhat perplexed. They are liable to misinterpret language which takes for granted a knowledge of Romish theology which all Protestants do not possess. Some may think that the Pope is giving permission to indulge in sin for 300 days. In ordinary usage indulgence means yielding to inclination, passion or desire, giving free reign to appetite. When used absolutely, it always has a bad sense. It is not surprising, then, if some persons should understand the Pope's indulgence as a permit from him to those for whom the indulgence is granted to give themselves up to any form of sinful enjoyment to which they may be tempted, as one old lady expressed it, "to take their fill of sin."

While the papal indulgence is had enough at best, and while it has been abused in a manner that must have been highly satisfactory to the devil himself, yet it is not quite the same as a public proclamation from the Pope, inviting the people to take their fill of sin. The doctrine of indulgence is connected with the sacrament of penance. Rome teaches that sins committed after baptism must be expiated in part, at least by the sinner himself. This expiation is through the sacrament of penance, which consists of three parts, contrition, confession and satisfaction. That is, the sinner must feel sorry, he must go to the priest and confess, and then he must make such satisfaction as the priest prescribes. This satisfaction may be in the form of fasting, or saying a certain number of prayers, or going on pilgrimage, or it may be commuted, and we suppose generally is, into a money equivalent. Whatever is lacking of perfect satisfaction will have to be paid off in purgatory. It seems to be generally assumed that every one dies with more or less of penalty still charged up against him, and therefore purgatory is the destination of practically all who die in the communion of the Catholic Church. Those who live most in dread of its fires are the most diligent in trying to square their accounts before death overtakes them. But let them practice ever so much austerity, let them give ever so freely of their money, let them spend ever so much time counting their beads, the presumption is that they will have to spend some time in the purifying flames of purgatory. When they die, their friends and relatives will be considered very remiss in their duty by them if they do not pay for masses to shorten their purgatorial sufferings.

Now the Pope can be a great help to sinners in making satisfaction for their post-baptismal sins. He has at his command an infinite fund of merit, made up of the overplus of the sufferings of Christ and the supererogatory works of the saints. He can, if he chose, set over to the account of any particular sinner, or sinners, a part of this merit, and thus free them from the necessity of making satisfaction. When the Pope does this it is called an indulgence. This indulgence may be partial, covering only a part of the sinner's indebtedness, or it may be plenary, covering all the indebtedness. It may be limited in time, or it may extend to death. It may be used, indeed, for the benefit of souls in purgatory. In the days of the Crusaders, the indulgence was used as a recruiting agency. The Pope made

most liberal offers to induce Christians to enlist in the effort to rescue the Holy Land from the Turks. He promised an indulgence in virtue of which, if they died while engaged in this enterprise, or were killed in battle with the Turks, their souls would go straight to heaven. He afterwards offered the same liberal indulgence to all who took part in destroying heretics.

It is a matter of general knowledge that it was the gross abuse of the doctrine of indulgences that kindled Luther's indignation until it flamed forth. John Tetzel was a fine auctioneer, and he was selling indulgences in Luther's neighborhood. Here is a specimen: "Priest, noble! merchant! wife! youth! maiden! do you not hear your parents and your other friends who are dead, and who cry from the bottom of the abyss: We are suffering horrible torments. A trifling alms would deliver us; you can give it and you will not." At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory and flies liberated to heaven."

What Pius X promises is that he will give an indulgence extending over three hundred days to every member of the Society of the Holy Name who will wear publicly the badge of the society. Any one who secures this indulgence will be free from the necessity of making any satisfaction for the sins which he commits during those 300 days. He must still feel sorry for his sins, and confess them to a priest, but there the matter ends. The Pope offers this as a reward for moral courage. Every one who wears the badge is saying by that emblem that he is refraining from all profanity. The Pope seems to think this will require considerable courage.

### THE CHURCH—ITS MEMBERS.

The word Church is used so indiscriminately the reader often puts a meaning on it that the writer did not intend to convey. Sometimes the idea meant is that of an organized body and sometimes that of the individuals who constitute it. It is obviously one thing for the Church as the body of Christ to do this or to do that in an official way, and quite another thing for those who make up its individual membership to do this or to do that. In recounting the appearance of great and debasing evils, such as the lynching at Coatsville, Pa.; the licensing of prize fighting in New York; the masquerade ball at Newport; women going to bridge-whist parties—really gambling assemblages—and returning home too drunk to walk unassisted; debauching the ballot box by the purchase of the votes of the ignorant and immoral; the "initiative," the "referendum" and the "recall," a trio linked together and held by many who are among the most virtuous and intelligent of our people to be not only subversive of the intent of our form of government, but also and chiefly the opening up of fountains of corrupting influences upon the masses; the victory at the polls now and then of the anti-prohibition forces; the tolerance of the illegal sale of whiskey by drug stores; the election of men to office who are widely and well known to be allied with organizations whose principles are contrary to law, order, decency, and other corrupting and debasing evils, there is a loose thinking and writing, and some times reading, on account of which the Church is arraigned as an organized body for not entering out and out the judicial court, the legislative chamber, the executive office, the election booth and so on and demanding other and better laws, honestly interpreted and faithfully enforced. Yet this work is unmistakably what the Church is not constituted to do, and is guided, assisted and enabled by the Holy Spirit to do. Its mission is entirely spiritual in its operations. The one pre-eminent thing it is called

It is expected the measure will be enacted by Parliament and may become law in 1912. If so, the effect will be to legalize (1) The Sunday Newspaper, (2) To regulate the keeping open on Sabbaths of a large class of shops, many of these of the lower class to do secular business on Sabbath, (3) To regulate the open bar and sale of intoxicating drinks on Sabbath.

This is legislation downward and against this worldly measure the Church Authorities are arrayed in force. The forces working for the preservation and better observance of the Christian Sabbath are the very best in the United Kingdom. The Right Hon. Lord Kinnaird expressed the mind and heart of Christian people of this land in his own terse vigorous manner as follows: "We want a united testimony to go out from all the churches, clear and emphatic, that the Lord's Day is still binding as an obligation upon every member of the Christian Church and that keeping Sabbath is not merely a matter of liking on the part of those who take an interest in spiritual things, but a divinely ordered duty and privilege." This call upon the people was promptly sustained by a stirring appeal issued by the united action of the different branches of the Church in Scotland. This appeal was followed by A Message to the Nation, signed by the Archbishop of Canterbury, by the Roman Catholic Archbishop of Westminster, and by the Rev. J. Scott Lidgett, President of the National Council of the Evangelical Free Churches. A million copies of this message were circulated and it was published in more than 2,000 newspapers.

All this has been attended and supported by the constant vigorous efforts of the "Imperial Sunday Alliance," the object of which is to combine the forces of religion and of labor in safe-guarding the Sabbath as the national weekly day of freedom for worship and rest for all classes of the community. To this may be appended the demand of labor. Their demand is "That the Sabbath be kept apart from all unnecessary business and labor," and 1,777,000 workmen represented at the Nottingham Trades Union Congress, September, 1908, passed a resolution in exact agreement with the principles of the Imperial Sunday Alliance, which have also been formally approved by many thousands of men and women, representing a list of about 120 of the largest trades, and labor organizations and associations of employes. Labouring men in the mass will endorse the saying of Lord Shaftesbury: "The real savings bank of humanity is not money earned on Sabbath but Sabbath rest." A most pernicious practice now prevailing in some quarters in this kingdom is to close up and be pious during the forenoon of Sabbath and then throw open and let loose everything in the after part of the day for business and dissipation. The sweeping condemnation of this iniquitous practice was delivered by Scotland's honored poet and distinguished author, Sir Walter Scott, in these words, "Give to the world one-half of the Sabbath Day and you will find that religion has no stronghold on the other."

Edinburgh, August, 1911.

### IF WE BUT KNEW.

If we but knew that through the closing door  
Some one we love would enter nevermore,  
Would we not hasten with our richest store?  
If we but knew!

If we but knew that from the market place  
Soon we should miss some kind familiar face,  
Would our cold greeting not be touched with grace?  
If we but knew!

If we but knew some heart beside our own,  
Had walked in dark Gethsemane alone,  
Oh, with what largesse would our love be shown!  
If we but knew!

Dear Jesus, patient, understanding, kind,  
We are Thy lost sheep in a winter wind,  
Forgive us that we are so wilful blind!  
Teach us to know! —Selected.

If I can put one touch of rosy sunshine into the life of any man or woman, I shall feel that I have worked with God.—George MacDonald.

### For the Presbyterian Standard. A MONUMENTAL EXAMPLE.

By Rev. S. L. Morris, D.D.

Nearly twenty years ago Mr. W. A. Moore, an honored Elder in the First Presbyterian Church of Atlanta, Ga., and a useful member of the Executive Committee of Home Missions, left as a legacy to the Executive Committee the sum of \$5,000 to be loaned to feeble churches at three per cent in small amounts, to assist in building houses of worship.

After the expiration of these years of working, what is now the practical result of this investment? The Executive Committee has assisted in the way of loans from this fund, seventy churches in building. Not a dollar of this fund has been lost; on the contrary it has accumulated slowly, so that after paying the expenses of handling it, this fund has increased to \$5,675 as the amount available today for the noble end.

At one time it was our thought that nothing would be more effective than the publication of the list of these churches; but it would require too much of your valuable space. Instead, we have selected one single illustration from the number of those assisted that are now self-supporting.



W. A. Moore, Whose Legacy of \$5,000 Aided in the Erection of Seventy Presbyterian Churches.

Bay City, Texas, at the critical period of its existence, was aided by a loan which was promptly repaid. That church has now grown strong enough to support a pastor for full time, supports in whole or in part its own Foreign Missionary, and contributes liberally to all of the benevolences of the Church. Not a year passes but that it contributes to Missions alone twice the amount of the loan. Last year's statistics show that it received into its membership exactly fifty communicants, gave \$500 to Missions, and furnished \$6,100 to the Educational Fund of the Synod of Texas. If it had not been for the timely loan from the Moore Fund at the proper moment, it might not be today on the roll of our churches.

Did any man ever make a better investment, from a financial or spiritual standpoint? Where could this money have been placed elsewhere to better advantage; and can any show where any other \$5,000 has accomplished as much for our beloved Church and the Kingdom of Christ? Are there not others of our large membership who will duplicate the gift? Remember that the money will never be expended or given away, but it will, like the Moore Fund, circulate indefinitely in perpetual motion. Do not postpone to some convenient season, but now, under the moving of God's Spirit, or under the generous impulse of Christian liberality, send at once an offering, whether large or small, for the love of Christ and the future development of the Church.

For the Presbyterian Standard.

## AN OPEN LETTER TO MR. THEODORE ROOSEVELT.

By Juan Ortiz Y' Gonzalez.

Not long ago you censured the Y. M. C. A. of unfairness because its constitution does not place Catholics on the same footing nor grant to them the same privileges as to Protestants. I myself would consider it a better and wiser policy to concede to them the same privileges provided they would pledge themselves both to maintain its Christian and unsectarian constitution and to accept the Christian Bible.

I believe that such a policy would accomplish far-reaching and incalculable good, bringing into closer relation Catholics and Protestants, dispelling mutual misunderstandings and prejudices, and promoting the universal brotherhood of man so long and earnestly desired by Christians throughout the world.

At the same time, I must say in passing that as a Roman Catholic theologian I cannot explain the conduct of Archbishop Ireland in this matter except by thinking that he was playing a very shrewd trick in order to mislead American opinion and to expose as sectarian the Y. M. C. A. A great many Americans taking the words and acts of Archbishop Ireland on their face value may be induced to believe that if the Y. M. C. A. should grant to Catholics the same privileges as to Protestants, the former could become members of this institution, when Archbishop Ireland knows as well as I do that such is not the case. Even admitting the hypothesis that the Y. M. C. A. should grant not only the same privileges but even greater ones and should give the leadership of the organization to Catholics, Catholics could by no means become members of the institution.

Every Catholic who goes to hear here's preachers on religious topics or joins with them in the acts of worship commits not a slight offense and one easily forgiven, but he commits a heinous and mortal sin. Archbishop Ireland knows as well as I do that I can corroborate my assertion by the testimony of hundreds of the soundest and most reliable Roman Catholic authorities; which testimony I am willing and ready to furnish if you desire it. It is really astonishing to me how easily the Roman Catholic hierarchy succeeds in concealing the ugliest and narrowest aspects of the Roman Catholic doctrines and how easily they are able to mislead keen politicians and alert public writers as they so often do in the United States.

But rather than put any stress on that incident, already past, I intend to point out to you some cases of plain unfairness, which no one criticizes because they are committed by the Roman Catholic Church.

The Roman Catholic Church dares to say to a Protestant, by no means you can marry a Catholic, unless the marriage be performed by a Catholic priest, and an oath taken that all children born of the union shall be instructed in the doctrines of the Roman Catholic Church and be reared as Catholics; and neither you nor any important paper in this country accuse it of unfairness, narrowness and sectarianism.

Catholics are taking the Bible out of our public schools whenever and wherever it is possible for them to do it and then discrediting this greatest of American institutions by calling it ungodly and pernicious. They are establishing their Parochial Schools, wherein the most bigoted Romanism is taught since foreign friars and foreign nuns are largely the teachers. Bishops have been known to compel, under penalty of mortal sin, parents to take their children out of the public schools and to send them to the Parochial Schools, and neither you nor any important paper have warned the nation of the tremendous and sinister influence that must thereby be exerted in the near future on American ideals and civilization.

The Roman Catholic Church has organized the political rather than the religious society of the Knights of Columbus, which counts already about 300,000 members who are bound by secret oath to defend the Roman Catholic Church in public affairs and in political circles. The Roman Catholic Church has organized the American Federation of Catholic Societies, which numbers already several thousand local centers scattered all over the country. The Roman Catholic Church has organized the American Federation of Catholic Press, which includes several thousand editors and papers,

and, through such powerful organizations, has threatened to boycott certain business houses and various editors of daily papers solely because they are American enough to express freely what they think about Roman Catholic doctrines and practices; and neither you nor any one accuse the Catholic Church of unfairness, narrowness and sectarianism.

In the last meeting of the American Federation of Catholic Societies, held in Columbus, Ohio, August 23 to 24, 1911, with a number of bishops present and under the guidance of his Excellency, the most Rev. Diomedeo Falconio, the Apostolic Papal Delegate at Washington, the Roman Catholic Church adopted strong resolutions to boycott the sale and prevent the distribution of the Encyclopedia Britannica, the greatest product of the best English speaking scholars, published by one of the most renowned English Universities and endorsed by King George of England and Mr. Taft, President of the United States. Are such attempts fair and American? Is not this boycotting worse than any other monopoly or trust? Is it not a shame that American editors and American business houses should be boycotted by a federation of which the Apostolic Delegate has to say: "The American Federation of Catholic Societies is working distinctly under the protection and guidance of the American hierarchy and with the full sanction and the blessing of the Pope." And have you no words to protest against such dangerous encroachments?

Finally, do you know the tremendous significance of the last decree of Pius X "Ne temere," concerning marriages? Are you aware that according to this decree all Protestant marriages are considered null and void, if the marriage ceremony be not performed in the presence of and by a Catholic priest?

Are you not informed that all Protestants holding a license issued by the civil authorities and united in the bonds of matrimony by a Protestant minister of whatever denomination are considered by the Pope and the Roman Catholic Church as not married?

And is it not the height of narrowness and sectarianism, and even insult, to proclaim that neither you nor any other Protestant husband is yet lawfully and canonically married?

Are there not laws in all the States of the Union condemning bigamy as a crime liable to imprisonment?

If such is the case, then what does a Catholic priest, bishop or cardinal, deserve, who, knowing that some one has been married according to the laws of the country, proceeds to perform a new marriage. If such Ecclesiastical dignitaries can escape punishment and avoid prosecution before the courts, why not grant the same privilege to the Mormons? Do not the Mormons also claim that they are following the tenets of their own church when they are married to more than one wife?

If the civil marriage performed in the presence of, and by the civil authorities, or by Protestant ministers when the contracting parties hold a license issued by the civil authorities can be ignored by Catholics and they can proceed freely to the performance of a new marriage, then what are the legal grounds to ascertain a case of bigamy?

And if the marriage performed in the presence of any by civil authorities and Protestant ministers is a legal and valid one, then why not prosecute and punish both the Catholic layman who marries a second wife leaving undivorced his first, and the priest who, well acquainted with the facts, performs the ceremony of the second marriage?

And why do you speak out and in no uncertain terms as the Emperor of Germany has done, through his government, against a narrow, sectarian and pernicious decree which will cause bitter division and be a source of crimes and immorality.

All the above statements are made not by an enemy of you nor of the Catholics, on the contrary they are made by one who admires you and loves Catholic people dearly.

God is too wise not to know all about us, and what is really best for us to be, and to have. And He is too good not to desire good; and too powerful, desiring, not to effect it. If, then, what He has appointed for us does not seem to us the best, or even to be good, our true course is to remember that He sees further than we do, and that we shall understand Him in time, when His plans have unfolded themselves; meanwhile, casting all our care upon Him, since He careth for us.



*Nov - Dec, 1911*

THE  
"NE TEMERE"  
DECREE.

AN APPEAL TO THE  
BRITISH NATION.

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Being a Verbatim Report of the National Protest  
against the publication in the British Empire  
of the Decree known as "Ne Temere."

WITH AN APPENDIX

Containing an authorised translation of the  
Decree, &c.

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London:  
EVANGELICAL ALLIANCE,  
7, Adam Street, Strand.

THE "NE TEMERE" DECREE.

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*THE effect of the "Ne Temere" Decree, see pp. 240 to 242, which came into force in England on Easter Sunday, 1908, is summed up in seven brief paragraphs by the Rev. John Charnock, S.J., in a pamphlet entitled "Marriage," published by the Catholic Truth Society. Here are four of these paragraphs:—*

*"The marriage of all Catholics (both parties Catholics) before a [Protestant] minister or civil magistrate is no marriage at all.*

*"The marriage of all fallen-away Catholics (who have become Protestants or infidels) before a [Protestant] minister or civil magistrate is no marriage at all."*

*"The marriage of a Catholic to a non-baptised person is never a real marriage, unless the Church grants a Dispensation."*

*"The marriage of a Catholic to a Protestant (one never baptised in the Catholic Church) before a [Protestant] minister or civil magistrate is no marriage at all."*

## The "Ne Temere" Decree.

*Letters read or referred to at the Queen's Hall Meeting.*

### The Archbishop of Canterbury.

"OLD PALACE, CANTERBURY,  
"November 8th, 1911.

"You have asked me for some declaration of opinion which might be made public at your approaching meeting to protest against the working in this country of what is known as the 'Ne Temere' decree issued by the Vatican.

"Any branch of the Church of Christ must clearly have the power of defining the conditions of its own membership; but it is in my opinion much to be regretted that by the promulgation of this decree, and even more by the language which appears to have been sometimes used to secure obedience to it, the Roman Catholic Church should introduce confusion into domestic life and give rise to unnecessary and disquieting doubts as to the legal validity of marriages already contracted, or as to the lawful status of persons who may hereafter be married.

"RANDALL CANTUAR."

### The Bishop of London.

"LONDON HOUSE, ST. JAMES'S SQUARE, S.W.,  
"November 13th, 1911.

"The Bishop of London much regrets that it will not be possible for him to attend your meeting on Wednesday next. The Bishop would desire to identify himself with the letter the Archbishop of Canterbury has written to be read to the meeting.

"K. G. AVERILL, *Private Secretary.*"

### The Archbishop of Armagh.

"THE PALACE, ARMAGH,  
"November 13th, 1911.

"I am exceedingly sorry I cannot be present at the important meeting to be held on Wednesday next to protest against the enforcement of the 'Ne Temere' decree.

"In Ireland especially the mode of its enforcement constitutes a grave peril to the Protestant partner in a mixed marriage, and it is being used as an instrument of cruel oppression and to the grave detriment of morals.

"JOHN W. S. ARMAGH, *Archbishop.*"

### The Archbishop of Dublin.

"THE PALACE, ST. STEPHEN'S GREEN, DUBLIN,  
"November 11th, 1911.

"I attach great importance to the meeting to be held next Wednesday in the Queen's Hall, London, in reference to the decree, 'Ne Temere,' recently promulgated in the United Kingdom. The English people ought to be fully informed of the nature and effects of this decree.

"It pronounces that no marriage is valid which is not contracted in the presence of the (Roman) parish priest of the place, or of the Ordinary, or of a priest deputed by them, and of two witnesses at least.

"Thus a marriage contracted between a Roman Catholic and a Protestant, not in accordance with this condition, but yet in accordance with the law of the land, it declares to be null and void. The children in such a case are treated as illegitimate, and the most intimate relationship that exists in human life becomes dissolved, solely on the ground that a certain arbitrary condition which the decree lays down had not been complied with.

"I hope that the voice of England will be raised against this grievous wrong.

"J. F. DUBLIN."

### The Bishop of Hereford.

"THE PALACE, HEREFORD,  
"November 13th, 1911.

"I hope your action in regard to the 'Ne Temere' decree and its monstrous interference with the religious rights and liberties of innocent persons may be thoroughly successful.

"J. HEREFORD."

**The Bishop of Rochester.**

"BISHOP'S COURT, SEVENOAKS,  
"November 13th, 1911.

"Though unable to be present at the National Protest Meeting, fixed for Wednesday evening next, I am entirely in accord with the objects of the meeting in the repudiation of the pretensions of the Church of Rome to regulate the conditions determining the validity of marriages legally solemnized between British subjects in any part of His Majesty's dominions.

"As regards the enforcement of ecclesiastical discipline within its own communion, the Church of Rome has its own rules and rights, but these rules and rights cannot be allowed to interfere with the validity of marriages contracted under the laws of the British Empire, or to declare the offspring of such marriages to be illegitimate.

"J. R. ROFFEN."

**The Bishop of Exeter.**

"THE PALACE, EXETER.  
"November 13th, 1911.

"I beg to assure you of my entire general sympathy with the resolutions to be moved at the Queen's Hall on November 15th.

"A. EXON."

**The Bishop of Newcastle.**

"BENWELL TOWER, NEWCASTLE-ON-TYNE,  
"November 13th, 1911.

"The Bishop of Newcastle much regrets that he is unable to be present at the meeting on Wednesday to protest against the 'Ne Temere' decree. He fully sympathises with the resolutions to be proposed."

**The Bishop (Designate) of Sodor and Man.**

"THE RECTORY, BIRMINGHAM,  
"November 14th, 1911.

"I cordially congratulate the Evangelical Alliance on the meeting to be held to-morrow, and sincerely wish it were in my power to attend it. In my opinion the 'Ne Temere' decree is a monstrous claim on the part of the Roman Church which ought to be resisted to the utmost.

"J. DENTON THOMPSON."

**The Bishop of Derry and Raphoe.**

"THE PALACE, LONDONDERRY,  
"November 11th, 1911.

"I wish you a very successful meeting. The 'Ne Temere' decree is in itself an outrage. It is the extreme point to which, as yet, Rome has pushed her audacious pretensions in the matter of marriage.

"But do not imagine that is the end.

"It is a practical and formidable assertion that the Tridentine claim is not obsolete, nor even dormant.

"And what is the Tridentine claim? It is that not only mixed marriages, but all marriages between persons validly baptised are null and void unless they are celebrated according to the use of the Roman Church. Every member of your meeting, perhaps, is validly baptised according to the theory.

"And therefore every one of you is as truly interested (I do not say 'as much') as Mrs. McCann.

"Any Pope by the issuing of such another edict can involve us in the same condemnation.

"GEO. A. DERRY."

**The Bishop of Ossory and Ferns.**

"THE PALACE, KILKENNY,  
"November 14th, 1911.

"I hope that your meeting to-morrow to protest against the promulgation of the 'Ne Temere' decree in the United Kingdom will be largely attended, and that its proceedings will attract public interest.

"That a Roman Catholic who marries a member of the Church of Ireland in accordance with the rites of the Book of Common Prayer should be told with emphasis and authority that his marriage is null and void is an outrage upon public morality. Every Church has the right to assert domestic discipline, even against State law, in the interests of morals; but in this case the consequence of the action taken by the Roman Catholic Church in this country is that one man, at least, has left his lawful wife.

"JOHN OSSORY."

## EVANGELICAL CHRISTENDOM.

### The Bishop of Clogher.

"UNIVERSITY CLUB, DUBLIN,

"November 11th, 1911.

"I greatly regret I cannot possibly be present at the meeting to-morrow to enter my protest against the attempt of the Church of Rome to override the law of the land in regard to the lawful marriages of British subjects.

"MAURICE CLOGHER."

### The Bishop of Down and Connor.

"CULLODEN, CRAIGAVAD, CO. DOWN,

"November 13th, 1911.

"I accede willingly to your request. Every day brings in fresh proof of the seriousness of the trouble created in this country by the enforcement of the 'Ne Temere' decree. I trust it may be possible to awaken the people of Great Britain to a sense of the reality and importance of the question. They seem strangely apathetic. It is as if the old hatred of tyranny and injustice were dead. Yet I am convinced that if once the facts were really grasped there would be such a storm of indignation that Rome would be compelled to withdraw the unrighteous decree.

"CHARLES F. DOWN."

### The Rt. Rev. Bishop Hassé.

"32, FETTER LANE, LONDON, E.C.,

"November 13th, 1911.

"The calling of a great meeting to protest against the application of the 'Ne Temere' decree to the United Kingdom is a timely and statesmanlike act on the part of the Evangelical Alliance. It has become a matter of urgency that a protest of a most emphatic kind should be sounded, and that the results inseparable from the enforcement of the decree should be made known.

"But even more than this is needed, and I sincerely hope that, in accordance with the second resolution to be submitted on Wednesday, definite and decided action on the part of the Government will ensue, so that the United Kingdom shall be exempted as Germany has been.

"EVELYN R. HASSÉ."

### The Dean of Manchester.

"THE DEANERY, MANCHESTER,

"November 2nd, 1911.

"I am very sorry that it is not in my power to be at the great meeting of protest in London on the 15th inst. I am under a long-standing engagement to open a new secondary school at Shrewsbury then. The 'Ne Temere' decree is, I think, insulting not only to all religious bodies outside the Church of Rome, but also to the State. The spirit which has prompted it is virtually subversive of citizenship except in Roman Catholic countries.

"J. E. C. WELLDON."

### The Dean of Canterbury.

"THE DEANERY, CANTERBURY,

"November 14th, 1911.

"I am very sorry that an urgent duty at Canterbury prevents my supporting Lord Kinnaid at the important meeting to-morrow to protest against the 'Ne Temere' decree, but I am most cordially in agreement with the protest.

"H. WACE."

### The Principal of Ridley Hall, Cambridge.

"RIDLEY LODGE, CAMBRIDGE,"

"November 12th, 1911.

"I am sorry that I shall be unable to be present at the protest meeting on Wednesday. You have my full sympathy. We do not deny to Roman Catholics the right to administer their own discipline, but we must insist that that discipline shall not nullify the laws of the nation.

"ARTHUR J. TAIT."

### The Rt. Hon. the Earl of Donoughmore.

"5, CHESTERFIELD GARDENS, LONDON, W.,

"November 14th, 1911.

"I regret very much that circumstances prevent my attending your meeting at the Queen's Hall to-morrow night, but I am very glad indeed that you are holding it. If I could be present I would gladly vote for any or all of the resolutions which are being submitted.

## EVANGELICAL CHRISTENDOM.

"The publication of the 'Ne Temere' decree by the Roman Catholic authorities seeks to reverse a British law, within British dominions, in an un-British and unconstitutional manner. If in these circumstances it applied only to members of the Roman Catholic Church I should regret it, but when attempts are made to enforce it so as to affect the rights of Protestants, and so as to deprive them of their liberties, I protest against it as an outrage.

"I wish all success to your campaign.

"DONOUGHMORE."

**The Rt. Hon. Lord Langford.**

"DUBLIN,

"November 15th, 1911.

"Evangelical Alliance, Irish Branch, sends cordial greetings to great protest meeting against 'Ne Temere' decree, which we regard as invasion of our rights and liberties as British citizens, and an impertinent interference with marriage laws of this country. Stand fast in the liberty wherewith Christ has made us free.

"LANFORD, *President*"

**Sir Edward Clarke, K.C.**

"ROYAL COURTS OF JUSTICE,

"November 15th, 1911.

"I cannot be with you to-night, but I heartily associate myself with the protest you are making against an iniquitous decree.

"EDWARD CLARKE."

**Sir Robert Perks, Bart.**

"11, KENSINGTON PALACE GARDENS, LONDON, W.,

"November 10th, 1911.

"I am very sorry I cannot be with you at the important meeting on Wednesday.

"It seems to me that there is only one course for our Government to take, namely, to insist that the decree in so far as it challenges the legality of marriages in this country between Protestants and Catholics, whether in Anglican or Nonconformist Churches, or before the civil registrar, should be absolutely withdrawn.

"So far as the internal ecclesiastical laws of the Roman Catholic Church are concerned, we have nothing to say, so long as they do not offend public decency or conflict with the law of the land.

"But this offensive decree transgresses both these conditions, and no free country should permit it to be promulgated.

"R. W. PERKS."

**Rev. F. B. Meyer, B.A. (*Hon. Sec., National Council Evangelical Free Churches*).**

"REGENT'S PARK CHAPEL, PARK SQUARE EAST, N.W.,

"November 14th, 1911.

"I regret that there is any need for such a meeting as you preside over. But the Papacy must understand its limits. When it confines itself to ministering to the spiritual needs of its adherents we do not challenge it, but when it enters, or endeavours to enter, the civil sphere, we say—'Hands off!'

"The Pope's law does not bind Britain or Britishers. It has no validity here. He cannot put asunder those who are married according to our civil and religious rites. . . .

"I regret not to be at the meeting, but we are indebted to the Evangelical Alliance for calling it.

"F. B. MEYER."

**The Rev. Principal Edwards, D.D. (*President of the Baptist Union*),**

"SOUTH WALES BAPTIST COLLEGE, CARDIFF,

"November 12th, 1911.

"I am exceedingly glad the Evangelical Alliance has convened such a representative and influential gathering to protest against the wicked and tyrannous decree, the 'Ne Temere' of Papal Rome. I trust your meeting will be only the first of a large number that will be held throughout the whole country so that the oppressive and presumptuous policy of Rome may be fully exposed before a righteously indignant public, and that she may learn that King and Parliament and New Testament Christianity are supreme in these realms, and not that counterfeited religion which claims supreme control over the souls and bodies of free-born men and women.

"W. EDWARDS."

**Telegram from Rome.**

"ROME,

"November 15th, 1911.

"Christendom, London. Evangelical ministers convened Rome express hearty sympathy with object of your meeting to-night.

"GRAY."

# The "Ne Temere" Decree.

## The National Protest.

THE appearance of the Queen's Hall on Wednesday evening, Nov. 15th, was an indication of the depth of feeling that is being stirred throughout the British Isles, and, indeed, throughout the British Empire, by the "Ne Temere" decree. Consequently upon its promulgation, there are now coming from all parts of the Empire examples of the manner in which it is destroying domestic happiness and infringing the liberty of the subject. The Queen's Hall was crowded from floor to ceiling, the small hall being utilised for an overflow meeting.

While the audience was assembling, the choir of 250 voices, conducted by Mr. C. I. Clapperton, rendered a number of selections. Solos were rendered by Miss Muriel Mitchell, L.R.A.M., and the vocal music was interspersed with several instrumental selections. Lord Kinnaird came to the platform at 7.30, supported by the Rev. the Lord Blythwood, Bishop Ingham, Rt. Hon. J. H. M. Campbell, M.P., K.C., Prebendary Fox, Rev. F. S. Webster, Chancellor O'Connor, Rev. E. W. Moore, Rev. T. J. Pulvertaft, Prof. J. Radford Thomson, Rev. Dr. Willoughby, Rev. Dinsdale T. Young, Rev. Wm. Corkey (Belfast), Rev. Dr. Clifford, Rev. Bishop Hasse, Rev. W. Fuller Gooch, Rev. Canon Barnes-Lawrence, Sir Robert Anderson, Sir Andrew Wingate, K.C.L.E., Sir Archibald Campbell, Bt., Sir Algernon Coote, Bt., H.M.L., Captain Tottenham, Colonel Granville Smith, C.B., Colonel Douglas Jones, Captain Campbell, the Hon. Arthur Kinnaird, Messrs. W. H. Seagram, Martin John Sutton, Albert A. Head, Wm. Baker, John Wood, S. W. Rodgers, E. Darbyshire, H. W. Maynard, and H. Martyn Gooch. The platform was occupied on the left-hand side by fifty representative clergy and ministers, and on the right-hand side by fifty representatives of various Evangelical and Protestant societies, which had sent official delegates.

The opening hymn,

"God of our fatherland,  
Stretch forth Thy glorious hand  
And shield our isle,"

was followed by the National Anthem.

The RIGHT REV. BISHOP INGHAM led the great audience in prayer.

The CHAIRMAN: I will ask the General Secretary (Mr. Henry Martyn Gooch) to read some letters he has received, out of a large number, and to refer to others.

### Mr. H. Martyn Gooch.

I wish it were possible to convey to this great audience to-night one-half of the expressions of opinion from eminent personages which lie upon this table. That is not possible, nor is it possible to read out the long list of apologies for absence. But there are some letters which have been received—some by Lord Kinnaird, and others by

myself—without which this meeting would not be complete. I will only dwell for a few minutes upon those which are of the greatest importance. His Grace the Archbishop of Canterbury has forwarded the following letter to be read at this meeting:—

"Old Palace, Canterbury, November 8th.

"Dear Sir,—You ask me for some declaration of opinion which might be made public at your approaching meeting to protest against the working in this country of what is known as the 'Ne Temere' decree issued by the Vatican.

"Any branch of the Church of Christ must clearly have the power of defining the conditions of its own membership. But it is, in my opinion, much to be regretted that, by the promulgation of this decree, and even more by the language which appears to have been sometimes used to secure obedience to it, the Roman Catholic Church should introduce confusion into domestic life, and give rise to unnecessary and disquieting doubts as to the legal validity of marriages already contracted, or as to the lawful status of persons who may hereafter be married.

"I am, yours very truly,

"RANDALL CANTUAR."

Mr. Gooch also read extracts or referred to letters from the Bishops of London, Hereford, Rochester, Newcastle, the Primate of Ireland, the Archbishop of Dublin, the Bishops of Derry, Clogher, Ossory and Ferns, the Dean of Manchester, the Dean of Canterbury, Prebendary Webb-Peploe, the Principals of Wycliffe Hall, Oxford, and Ridley Hall, Cambridge, the President of the Baptist Union, the President of the Wesleyan Methodist Conference, the United Free Church of Scotland, Sir Robert Perks, Bart., Sir Edward Clarke, K.C., and the Rev. F. B. Meyer (Hon. Secretary of the National Free Church Council).

(The following letter from the Bishop of Durham arrived too late for communication to the meeting:—

"Auckland Castle, Bishop Auckland.

"Dear Mr. Gooch,—I hardly need say that your meeting in the Queen's Hall has my decided sympathy and support. It is patent that the Papal decree in question claims to cast a deep moral stigma on marriage, not only legally valid, but entirely Christian from every point of view except the Papal. The protest is urgently called for in the name of Christian order, Christian liberty, and the Christian home, not to speak of the sacredness of the state according to the teaching of the New Testament. I wish success with all my heart to the weighty resolutions of the meeting.

"Believe me, very truly yours,

"H. DUNELM.]"

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### Lord Kinnaird.

You are mostly aware, I think, that the Evangelical Alliance was asked at a preliminary conference in February, held at the Church House, Westminster, to convene a meeting in the autumn to protest against the publication of the "Ne Temere" decree in the British Empire. I have received a letter from someone present in the Hall saying that he represents a number of people who want to know what "Ne Temere" means. The words "Ne Temere" are the first two words of the full decree in Latin, which begins, "Ne temere," or "Not rashly." That means, *Let you should rashly enter into marriage*; and the decree proceeds to say what Roman Catholics have to do in regard thereto.

I will also refer to the substance of the decree itself, so that we may have it in our minds:

"Those who, otherwise than in the presence of the parish priest himself, or of another priest acting with the licence of the parish priest, or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders incapable of contracting marriage thus, and decrees that contracts of this kind are null and void."

This is the decree which we are met together this evening to protest against, and to state reasons why we claim the right to protest. We do not desire to interfere with the right of any Church to make laws for its own communion. We believe in the principles of religious liberty, and I think I may claim for this audience, and before any audience, that if there ever has been an empire which has given, as near as possible, absolute religious liberty to the whole of its members, representing so many faiths of Christendom, and almost all the religions of the world, it is our own great Empire.

You will see from the programme that we have the support of a large number of Societies representing the Church of England, the Free Churches, and many others who, while not named in the programme, have written sympathising with the meeting, their rules or constitution not allowing them to be named as taking any official part in the proceedings. We feel that there is every cause at the present time why we should meet together to enlighten the British public with reference to what we realise to be a danger and menace to the Empire. I have been at several such meetings. At Edinburgh we had a very enthusiastic meeting, and one of the speakers produced a copy of the marriage contract between Mr. and Mrs. McCann, which bore the signatures of the officials of the State. With one hand he held up the marriage contract before the crowded meeting, and with the other hand he held up a copy of the "Ne Temere" decree, and asked, "Which law is to be binding in the United Kingdom—the law of Rome or the law of King George?" and the meeting declared unanimously that the law of King George should be binding in his dominions.

We have not a word to say against individual right. I want to repeat that; it has been a feature of every meeting similar to this that has taken

place. We have nothing to say against our Roman Catholic fellow-subjects as individuals. We can only hope they will come to realise for themselves the injustice attached to this interference with the rights of the individual through the "Ne Temere" decree.

In conclusion, may I just say that we are not dealing merely with the McCann case; we know of others in Canada, in Edinburgh and Glasgow, and elsewhere. Only to-day another case is reported from Co. Tyrone, Ireland. If the authorities will not protect us from this decree, we may have to take the law into our own hands, when there is this interference with our homes and property, and our fellow-subjects, because the Roman Catholic Church has seen fit to decree that a legal marriage is not a marriage.

I hope this meeting will unanimously pass the resolutions which will be submitted to it. I thank you all for having come here, and I trust we shall feel that, with God's blessing, we have learned something with reference to what is our duty at the present moment in connection with this particular decree; that we shall with all Christian charity, and yet with all earnestness, do our part in determining that we will not have further inroads by the Roman Catholic hierarchy into the peace and happiness of British homes. I have now great pleasure in calling upon the Rev. William Corkey, of Townsend Street Presbyterian Church, Belfast, to address the meeting.

### The Rev. William Corkey, M.A.

The Rev. William Corkey, M.A. (Townsend Street Presbyterian Church, Belfast): My Lord, and ladies and gentlemen,—I am glad that this is not a political meeting. I have never stood on a political platform in my life; I am not a politician. I am here to-night as a humble minister of the Lord Jesus Christ, and when I found a member of my congregation lying on the roadside of life wounded and robbed, I knew what my Lord and Master would have me to do. I am here to-night because I am a Christian minister. Cardinal Newman has said that "Intellectual ideas cannot compete in effectiveness with the experience of concrete facts." I am not here to deal with the "Ne Temere" decree from an intellectual point of view, but I am here as a witness to concrete facts. There have been many cases of cruel hardship in connection with the operation of this decree. We have had instances in Canada and Scotland. We know of a number of such cases in the north of Ireland, some being of people who are in respectable positions, people who would not have their names brought before the public, and who are willing to bear their suffering in silence. But I want to bring one case before you, and show you the treatment meted out by the Church of Rome to Mrs. McCann. I do this because we have made this a test case, and because it is a case which brings out the real meaning and force of this decree.

Some of you may ask, what sort or stamp of a woman Mrs. McCann is. She is a young woman, only some twenty years of age. She was a member



of my congregation for about a year before her home was broken up; and the first time she told me her sad story, I told her that if she fought the Church of Rome, she would be vilified and blackened in every possible way. When the charges began to be made against her, I wrote to the Rev. R. M. McC. Gilmour, Ballymena, her former minister, in whose Church she was brought up, and by whom she was married, and who baptised both her two infant children, asking him what he knew of Mrs. McCann. He wrote back to say that "Neither before nor after her marriage up to the present have I personally known or heard of anything against her character." We repudiate the foul slanders that have been uttered against Mrs. McCann. Unfortunately for the Church of Rome, she had one infirmity, an infirmity which she had in common with her kith and kin throughout Ulster, and which she inherited from her Scottish ancestry; she suffered from an incurably stiff back, which absolutely refused to bend before the power of Rome.

I am speaking to-night to people who belong to the Reformed Faith. You take your rule of faith and practice as from a well, pure and undefiled, from the living Oracles of God, and from the direct revelation of the Omnipotent. We in Ireland are your brethren in Christ Jesus. We, too, have read in that Book that He is "the same yesterday, and to-day, and for ever"; and we have heard those tender and loving words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And we believe that poor suffering humanity, men and women, with all their burden of sin, can come into the very presence of Jesus Christ and get forgiveness direct from Him. We believe He is with us all the days; we believe He is present at our marriages, the great High Priest to ratify the consent of the parties. That being her faith, Mrs. McCann could never believe that her marriage was null and void.

It has been said that that would have been a very simple thing for her. The Rev. Father Power, S.J., the Edinburgh apologist for the Church of Rome in this matter, said that all she had to do was to "breathe in the presence of a priest, looking at McCann, 'I take you as my husband.'" But breathing that was just the difficulty, and because Mrs. McCann could not conscientiously breathe it, she had to lose husband, home, and children. What woman in this audience would breathe those words? what mother would be willing to acknowledge, at the dictation of a priest, that she had been living in sin and shame for almost three years? what mother would be willing to brand and stigmatise her two infant children as illegitimate? what honest woman would stand up and say that the rites and ceremonies in connection with the Church where she was married were null and void? Mrs. McCann refused to be married over again, and she was perfectly justified in refusing; but she had to pay a heavy price for being loyal to her convictions. You have all heard the story. You have heard how that her home was broken up, and how her two infant children, one only a few weeks old, were taken from her when she was out of her home. The first day I saw her at my own church, she had left her child in the

care of her husband. He was quite agreeable then that she should come to the Protestant Church, and she was accustomed to leave her infants in care of her husband; but this day, when she went back, she found her two infants away; and though during three long lonely days she pleaded with her husband with tears to bring her to the children, the only reply he gave her was that he would have nothing more to do with her until she was re-married. When she absolutely refused, he told her he would take her to see the children. He walked her about for three or four hours through Belfast, and at Castle Junction, in the centre of the town, he leaped on to a moving tram, and left her standing alone in the street. When she went back home again, there was no home. Not only the children had been taken, but all her belongings and the furniture were taken from the home, and from that day to this Mrs. McCann knows absolutely nothing of her children. Children and husband may both be dead for aught she knows.

Some of you may say, "This has been denied." It has been denied, First, that the Church of Rome had anything to do with this matter. Second, that the home broken up was a happy one. And it has been affirmed, Third, that this whole business was a political dodge. I have not time to enter into all the details of this case, but I want to state, as far as I have time, answers to those three challenges.

I. First of all, with regard to the statement that the Church of Rome had nothing to do with it, I will answer that challenge out of the mouth of members of the Church of Rome itself. Here is the "Ne Temere" decree. Nobody denies the existence of that decree, according to which the marriage of McCann and his wife was no marriage at all. It does not say that it was no marriage in the eyes of the Church of Rome, but as interpreted by the Catholic Truth Society in a pamphlet entitled "Marriage," the decree declares that it was "no marriage at all." Was that specially applicable to the McCann family? Father Finlay, one of the professors in the new University of Dublin, in an article on "Marriage" in the *New Ireland Review* for February, 1910, stated as follows: "He (McCann) was conscientiously bound to separate from the Presbyterian woman, unless she consented to a re-validation of the marriage, and he is under the greatest obligation to see that his children are baptised and brought up Catholics." Was this decree made known to McCann? Who was to make it known? Father Hubert, a well-known Belfast priest, declared, in a sermon defending the Church's action in this case, and published in the *Belfast Northern Whig* on December 5th, 1910: "We consider ourselves messengers and ministers of God. Here we have a man whose soul was in charge of the priest. Could the priest stand by and not say to him, 'You are living in sin!'"

But some one says: "But did any priest enter that home and make known this decree?" This has been strenuously denied. I will not ask you to take my word. Here is a statement from a priest himself acknowledging the fact. The Rev. Father Power, writing in the *Scotsman* of January 30th, 1911, after telling how kindly the

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priest dealt with the woman, says: "The priest's duty began and ended with a detailed statement that was intended to enlighten Mrs. McCann as to the real condition of a man who, through no fault of hers, had sinfully broken a law which bound his conscience, but did not touch her absolute bonafides." Father Power also states in a letter to the *Scotsman*, dated February 3rd: "The representations made by the priest to Mrs. McCann have been summarised fairly well by Mr. Corkey." Here we have the statement of Father Power, who tells you that the priest made a "detailed statement" to Mrs. McCann; and he also says that the representations of this case have been "fairly well summarised" by me. Mrs. McCann also says that she received a "detailed statement" from the priest which did enlighten her; and that the representations made by the priest to her have been "summarised fairly well" by me. By the mouth of two witnesses every fact is established.

Some one may say that nobody ever told Mrs. McCann she was living in sin. Father Hübert, in the *Northern Whig* of December 23rd last, said: "That the man and woman affected by that law"—referring to the McCann case—"if they lived together were living in sin, and to defend them even by appeals to humanity and the sanctity of motherhood was to defend concubinage." Here we have a priest publicly declaring that these two people were living in immorality. In spite of all that, Mr. Devlin, in whose constituency this woman lives, and who represents her in Parliament, had the audacity to stand up in the House of Commons and declare "that irreligion, and not religion" was at the bottom of the breaking up of the home. He attempted to cover up this cruel deed with mud, and he thought to explain it as a result of a sordid domestic quarrel. I have read that in bygone days before the martyrs were led out to execution they were arrayed by Rome in a cap adorned with devils, so as to cover them with ignominy. Mrs. McCann has got her cap of devils. Mr. Devlin took this latest martyr and tied her to the stake and lit his faggots to burn her last precious possession, for which she had fought so hard—her character—and called on England's first gentlemen to witness the conflagration. He thought that in that way he would get rid of these hard facts. But it is hard to kill the truth. Truth struck to earth shall rise again, and the facts of this case are being brought forward to-day, to the consternation of the Church of Rome, and these facts are being borne out by evidence and testimony from quarters where we never expected to get them.

In the days of the American Civil War there were men who felt that it was an inhuman thing to take an infant child even from a slave mother. Henry Ward Beecher took a slave mother into his pulpit, in Plymouth Church, and that mother held her little infant in her arms and said, "I want to keep my child!" Every member of that audience said, "That woman should have her child." Why has that mother not got her child? The whole heart of America felt with that mother heart. And the heart of Protestant England feels with Mrs. McCann to-day. I read that during that Civil War John Brown took a band of men, and went

to Harper's Ferry to try and free the slaves. In the fray some soldiers were killed, and John Brown was arrested and, in order to stop the agitation, he was put to death almost immediately. Before mounting the fatal ladder, he stooped down and kissed a little black child. That picture of John Brown and the child was burned into the imagination of America, and all through the terrible war men sang as they marched to battle,

"John Brown's body lies a-mouldering in the grave,  
But his soul goes marching on."

And the picture of this woman bereft of her infants is burning itself into the imagination of Protestant England, and Scotland, and Ireland, and this agitation can never cease until those children are restored, and the cruel law is repealed.

II. With regard to the statement of the home not being a happy one, I have here a bundle of letters written by McCann to his wife during those two long years that they were married. Every one of these letters breathes the deepest affection of the husband for his wife. Never till the priest entered that home was there any bitterness between these two hearts. When Mrs. McCann was told she was living in sin and shame, then she quarrelled. Is there any woman here who would not quarrel if told that she was living in sin, and if she was threatened with the loss of her children? Let me read to you just the last paragraph of one of the last letters of this man to his wife, written when her last little baby was born, a fortnight before the home was broken up. He says: "I feel very lonely, Agnes, alone by myself so long, and would like to go down and see you, but I must put it off for another week. Egg, darling, I must have you and the children with me in eight or ten days, so you may be preparing for coming home to your own old fellow, who loves his own darling Egg." Then in a postscript, followed by the usual x's he says, "Remember me to mother and the rest." I venture to say there are men here who have been married two years and who would not write just that sort of loving letter when they go away from home.

III. As to the question of this being a political dodge, Mr. Devlin, in the House of Commons, said that this thing happened six weeks before his election, but that nothing was heard of it until five days before his election. I deny that statement. I first heard of the matter on October 29th, and I made an appointment with Mrs. McCann to go down and see one of the leading lawyers in Belfast, a Mr. Tryhan, as to what steps she should take. We went down, and Mr. Tryhan told her she should go and see her husband, and try to come to some agreement. She did so, and her husband informed her he could do nothing for her unless she was re-married. A summons was issued against him on November 30th, and another summons later on. But the man could not be found, though special bailiffs were employed to search for him. On November 13th, three weeks before Mr. Devlin's election, I preached publicly on this matter, and explained the whole of the facts of the case to my congregation, which happens to lie in Mr. Devlin's constituency. On November

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17th, more than two weeks before the election, I sent all the facts to the Press, and my letter was published in the *Northern Whig* of November 19th. No one can say, therefore, that this was a political dodge, because everything was made known long before Mr. Devlin's election was heard of. We exhausted every means we could to find the woman's children, and when we could not find them, the woman sent a petition to the Lord Lieutenant, every word of which was from her own lips. I merely drew it up in the sense that I threw it into the proper form of address suitable for such a memorial. The petition happened to be published five days before Mr. Devlin's election, but the whole case had been made public more than three weeks before.

I would like to say that the facts of this case bring out the significance of this decree, and reveal the power that lies behind it. Where are those children? Father Power says they are in safe keeping. Mr. Birrell said in the House of Commons: "Why didn't we do something for this woman to help her find her children and husband?" Mr. Birrell little knows the power of Rome. We had three private detectives in Belfast engaged in this case for three months, following up every clue. But their work was futile. When the police were allowed to search, they found that these children were secretly moved from house to house each night, and women pickets were placed in the street when the children were being removed from one house to another. Then when they were being taken out of Belfast, one woman took them down the street and handed them to another woman, and she to another, and so on, and each woman knew nothing of the woman to whom she gave the children, nor where she was taking them to. Consequently, communications were broken at every point. Do you think all that was planned by a tradesman? One of the detectives, himself a Roman Catholic, said: "We are fighting a great organisation, the organisation of the Church of Rome."

One other thing I should like to say. It has been stated that we are raising this question in order to libel the Irish nation. I deny that statement. My fellow-countrymen are a kindly and generous people. This decree did not come from the Irish people. This decree is the decree of an alien Power; it is being forced upon the Irish people, in defiance of law and humanity, by an alien Power that bears sway over our country. This act has been described as a "swift flash of wrong," and as the lightning flash often, in one terrible moment at midnight, reveals the world as it really is, so in this flash of wrong there has been revealed once more the Church of Rome in the red glare of its persecuting days. But, blessed be God, there has been revealed also a united Evangelical Christendom that is represented here to-night, and that means to demand that this wrong shall be set right.

Mr. Corkey moved the following resolution:—

"That this meeting of three thousand citizens, representative of our national Christianity, protests against the publication in the British

Empire of the decree of the Council of Trent known as 'Ne Temere,' whereby mixed marriages contracted according to the rites of the Protestant Churches and the law of the State are declared null and void, and British subjects who have openly and honourably entered into such marriages are held up to public reprobation as living in sin, and their children branded as illegitimate; the meeting also repudiates the pretensions of the Church of Rome to regulate the conditions determining the validity of marriages legally solemnised between British subjects in any part of His Majesty's dominions."

### Rev. Dinsdale T. Young.

The Rev. Dinsdale T. Young (of Wesley's Chapel, City Road, London): My first sentence is this: I adopt very heartily the spirit of the resolution. Then I wish to say, lest it escape me subsequently, that one thing has emerged very definitely in this meeting, and that is, we believe in that poor woman who has been so shamefully wronged. And those who resorted to slander in the absence of right—we hurl those slanders back upon themselves. And we believe, I venture to say, in Mrs. McCann's minister. And if I may say it without presumption as a brother minister, our dear friend who has spoken to us to-night in such a fine temper, and with such frankness and Christian fidelity, is worthy of double honour.

Well, my friends, the good old Protestant cause is not dead yet. There is some noble Protestantism in Ireland to-day, and in England; but I am specially concerned for the moment with the effect of this battle in Ireland. The enemy is on the warpath, but we are too, and in no bitterness of spirit do we speak. It is a holy war, and we have no right to skulk aside in cowardice. The time has come when Protestantism should be more articulate. Grand old Thomas Carlyle said, "We are lost in many movements to-day for want of emphasis." We have often been lost in English Protestantism, of late years, for want of emphasis. There has not been much emphasis in the newspapers, or in many of the Protestant pulpits of all denominations; and weak-kneed Protestants are tremendous enemies to the grand old cause that we all hold so dear. I was glad to learn just now that there are such vigorous Protestants as that good farmer who came to the defence of his wife in Ireland. He made the priests flee apace. I wish he could have got at them; he would have administered a very impressive argument. I think that Irish farmer deserves to be called a good husbandman.

Well, we want a few men of his grit on this side of the Channel. We confess in this matter of the "Ne Temere" decree that the invasion is not a fancied invasion. We have not invited those people to take this step; they have done it of their own deliberate purpose. And we say to-night, "Ne Temere" (*not rashly*). We have not come rashly to-night. The town clerk of Ephesus, who was eminently sensible, advised the people of Ephesus to "do nothing rashly." We have taken his advice. We are not here because we are hot-

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headed zealots, on the impulse of the moment, or of many years. We say, "Ne Temere" (*not rashly*). We know whom we are dealing with. We have studied this enemy for a good many years. We know his dimensions, we know his achievements, we know his spirit, we know his essential aggressiveness. It is not a case of saying, "Live, and let live," among the Churches; it is a case of a political institution that happens to be a Church. We believe in a wide, ample, spacious religious liberty. But when that Church goes too far we say, "Thus far shalt thou go, and no further!" This "Ne Temere" decree has been resurrected, and it is an evil resurrection, a resurrection of the wicked, and vengeance ought not to suffer it to live. I hope its dying hour will soon come, and we shall all be called to attend its funeral.

This is more than a mere episode in Ireland; this represents a principle, a tendency. I repeat what I said just now, it is an invasion. It is an invasion of the rights of conscience, God's oracle in man, and you have no warrant, in any interest, to strangle the rights of conscience. The dearest birthright of Evangelical religion is the liberty of the conscience, and when a Church under any pretence comes between a man and his conscience, or a woman and her conscience, it unchurches itself.

But it is more than that. This decree is an outrage—I say it sadly, and I hope with not an unrighteous wrath—upon the Word of God. The Roman Catholic Church never has been a friend of the Bible. That is the worst impeachment many of us can prefer against it. It is utterly and fundamentally unscriptural in this particular matter. When the Bible lays down the law of marriage, we be to any usurper who challenges that law!

But I impeach it further. This "Ne Temere" decree is an invasion of the home. The home is the bulwark of religion. I am sometimes afraid we are in danger of forgetting that in these days. Many of us Christian people are far too little at home. The home is being menaced even by the over-organisation of many Churches. What with public and religious life the home is being imperilled. But this decree is a deadly destruction of home-life. Then away with it; let it be swept from the face of the earth!

It is more than that. As we old-fashioned preachers say, "We will take another point, if you please." This decree is an invasion of the Christian ministry. What does it say of such good ministers of Christ as our good friend whom we have just heard? It says, in effect, "You are no minister at all." It denies the validity of his orders, it outrages and casts a baneful shadow upon a legitimate Christian ministry; and any system that inveighs any honest Bible ministry is a system that merits nothing but red hot denunciation.

Yes, it is a great deal more than a mere incidental affair. Let Mr. Devlin say what he likes, either in Parliament or elsewhere, it is no mere casual and nondescript sort of episode; it represents the outworking of a terrific force that we must resist in the name of liberty, and Scripture, and Protestant history. It is an invasion of the Christian Church. The Roman Catholic Church unchurches all other Churches, and I say that a Church that unchurches

other Churches, in so doing, unchurches itself. And we are here to-night to try to rouse the sleepy Protestants in this kingdom, and we are here to try to rouse the more than sleepy Protestants in political circles. This is a sign of the times.

My last word is this. Above all else, we are here to protest in the name of the grand old Gospel. This is an outrage on the Saviour; it hurts the Man of the wounds, it grieves acutely Him who died for us, and rose again; and whatever we are jealous for, or not jealous for, we are supremely jealous for His honour. Let the children of England be taught the grand old Gospel of the Protestant salvation, let the pulpit sound it out like a trumpet of jubilee. Do not let us cloak our Protestantism, or be ashamed of it. And let us pledge ourselves with new devotion to the grand old faith, and give ourselves, body and mind and soul, to "the loveliness of one white Life, and the pathos of one perfect death."

The resolution was carried unanimously.

### The Right Hon. J. H. Campbell, M.P., K.C.

The Right Hon. J. H. Campbell, M.P., K.C. (Member for Dublin University): No one who stands in front of this great demonstration can have any doubt as to its significance and its import. I do not stand on this platform to-night in any sectarian spirit. I do not come here from any feeling of hostility to my Roman Catholic fellow-countrymen. I have throughout my life conceded, and willingly conceded, to every man the right to worship his God according to his own conscience, and according to the formularies of his Church. But I am here as a layman to protest against the claim of any Church to override and overrule the laws of this land. Within the last three years facts have come to my knowledge which I thoroughly sifted and enquired into, and have convinced me that this "Ne Temere" decree has become an active weapon in the hands of the Roman Catholic Church, and is to-day a grave menace and a real danger to the social life and happiness of our people. I am not going into the facts of the McCann case; they are now notorious. But they convinced me that the time has come when this tyranny must be resisted. Some twelve months ago, at a great demonstration in my native city of Dublin, held under the presidency of the Lord Archbishop of Dublin, I said then, and I repeat it now, that so long as justice is denied to this woman, so long as she is deprived of her infant children, so long will I urge this question, and never shall I let it drop until restitution is made.

It was my privilege to raise it in the House of Commons, and when we hear to-day so much as to the toleration and the good will towards Protestants in Ireland that we are going to receive when we obtain the "blessings" of Home Rule, I would just like to point this out: that if ever there was a splendid chance for Mr. Redmond to show the reality of those impressions, he got it in the debate in the House of Commons. How was it used? He sat in stolid silence, and put up the president of

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the Ancient Order of Hibernians; and that man, so far from expressing any sorrow for what had happened to this strong-headed, lion-hearted, humble Protestant woman, proceeded with unmeasured vituperation to vilify and defame her character. I say that was the chance of a lifetime for Mr. Redmond, and one word of regret for the past, one word of hope for the future, on that occasion, would have been worth a thousand plausible and specious promises which he is not in a position to fulfil.

But do not imagine for one moment that that was an isolated case. It received great importance, particularly owing to the action of the executive. And let me say here that I would like, in justice to the Irish judges, to correct an unintentional error on the part of the chairman when he said that this woman was refused the protection of the law and of the judges. Her case never came before the judges, for the simple reason that the executive, who would put the whole force of Scotland Yard in motion to find a pet dog or a lost umbrella, could not see their way to put the police in motion to find out who the scoundrels were that had rifled the home of Mrs. McCann, had robbed her of her little household goods, and had stolen literally from her breast the two infant children she bore. But it was not an isolated case. Let me give you facts of two others that have occurred since, and which I found were vouched for by persons whose testimony you will take as absolutely unimpeachable. The rector of a church in Sligo published the facts of the following case, which I will read to you in his own words: "A member of my Church, who has been in the service of the Postmaster-General, and his wife, who was a Roman Catholic, had been held up to odium because they dared to get married without the sanction or presence of the Roman Catholic clergy. At first the wife was officially rebuked, and then she referred to her 'husband.' One of the clergy called at her house and most offensively referred to her by her maiden name, and at the same time requested her to return home until the marriage ceremony would be again performed in the cathedral. As an inducement to this they were informed that influence would be used with the Post Office authorities for or against that man's promotion, according as he yielded to or resisted that demand. He refused to give way in the least, and a public denunciation in the cathedral followed. If the husband had not been in the service of the State they would have been unable to withstand the ordeal."

Let me give you one other case. It was a very remarkable case; possibly most of you recollect it. A man called Enright, the son of a mixed marriage, died in the village of Castle Connell, in the county of Limerick. The Rector of the Church of Ireland in Castle Connell (the Rev. Mr. Wylie) published in the Press the following account of what occurred at the burial. Remember the facts. The man had been all his life the right-hand man of the Rector, his churchwarden, the best-known and the most active Protestant in the village. Here is what the Rector says: "I arranged that Dr. G. Enright and Mr. William

Enright, two brothers of the deceased, should receive the coffin at the church gate, and should bear it into the church for the first part of the funeral service. When the coffin reached the church gate, a crowd of people surrounded it; sticks were raised, and some of the bearers, including Dr. G. Enright, were roughly handled. The coffin was then seized by the crowd, who forcibly prevented it being brought into the church, with shouts and cries, 'Don't let him be buried as a Protestant.' The coffin was rushed past the church and placed in a grave in the grave-yard. I then asked my people to follow me into the church, and to read the service for the burial of the dead there. After the service I walked towards the grave to see if I would be permitted to complete the service, but I was advised not to proceed, as the attitude of the crowd was most threatening. I may say that one of the crowd was heard to exclaim, that if I touched the coffin he was prepared to knife me and to swing for it. Another of the crowd rushed forward and said to me, 'For God's sake, Mr. Wylie, don't go near the grave, or they will kill you.' I then saw that any further efforts on my part, or the part of my friends, were futile, and so I went home."

You have to recollect this in connection with the "Ne Temere" decree. It is not in these islands alone that our people are suffering from its effect; it is becoming a great public scandal in Canada, and at the last election the question of the "Ne Temere" decree played a very important part. And it is now coming to a very acute head there, because last year a case arose in which a man, after being married for twenty-five years, and having a family of grown-up daughters, was told by the priest that his wife was his mistress, and his children were illegitimate; and he proceeded to turn them out on the streets. Then the matter was taken to the courts, and the extraordinary result is this: that the courts there have annulled the marriage; and have said that the canon law in Canada, in Quebec, overrules the civil law. Whether that be the law there or not, I know not. But this I am glad to hear: that the Protestants of Canada are determined to test it, and a test case on the point is at the present moment on its way to the Judicial Committee of the Privy Council in London. I can only say this, if that is the law of Canada, it will have to be altered.

The same trouble has arisen in Malta; and the facts show us that these are no mere isolated cases I mention, but that it is a deliberate conspiracy to put in force all over the world this insolent and arrogant decree.

How are we going to stop it? Do not imagine for a moment that you are protected merely by the fact that your courts will recognise your civil marriage. That does not protect the victims from the persecution and tyranny of this decree. It is conceivable you may have a time-serving Government in office. You may have a Government in office that may sell their independence and freedom of action; and what good, then, are your civil laws, if you cannot trust your executive? Therefore, I say, don't put any faith in that remedy. There is only one remedy, and that is to do as Germany did,

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and as they did even in the small country of Hungary—tell the Vatican that we will have none of this decree. And let us hope that we will have a Prime Minister strong enough and willing enough to make that protest on our behalf. Does any one imagine that Mr. Gladstone, or Lord Salisbury, would have stood this decree for five minutes? I do not believe they would. All that is wanted is a protest on behalf of our Government against the usurpation of this decree; and the Vatican, as always, will bow to superior force; and they will see that it is essential for them to cancel this decree. That is the only remedy that will ever preserve you, and keep all of us safe from this decree.

Let me just say, in conclusion, that I fight it, and will fight it to the end, because I believe it strikes a deadly blow at our home-life, and at the sanctity of the marriage tie. What greater incentive could there be to cruelty and misconduct on the part of a husband than that his clergy should tell him that the wife he has married, according to the law of the land, is his mistress, and that he can part from her to-morrow? Actually within my own country three cases within the last three years have come before the courts, in which a man was put upon his trial for bigamy. What was the defence? That the marriage was no marriage because it was contrary to the "Ne Temere" decree, and he was at liberty to abandon his wife, and marry again. That is only an illustration of the dangers that flow from this, once you allow any Power—whether it be any power at home, and still more if it be a Power from abroad—to step in and interfere with our civil right, our civil arrangements. I put, therefore, to you with the greatest possible confidence, the resolution which has been entrusted to my hands. The resolution is as follows:—

"That His Majesty's Government be requested to take such steps as are necessary to give relief to those suffering from the social consequences that follow the publication in the British Empire of the decree of the Council of Trent, known as 'Ne Temere,' and to protect the civil and religious rights and liberties of all His Majesty's subjects who contract legal marriages; and that copies of this and the foregoing resolution be forwarded to the Prime Minister, the Secretary of State for the Colonies, the Chief Secretary for Ireland, the High Commissioner for Canada, and the Members of both Houses of His Majesty's Parliament."

### Sir Algernon Coote, Bart.

Sir Algernon Coote, Bart. (His Majesty's Lieutenant for Queen's County, Ireland): I prefer standing here as the President of the Young Men's Christian Association for Ireland, and as President of the Church Missionary Society for Ireland, to occupying even the position that I was given by her late Majesty, our beloved Queen Victoria. I stand here to-night to second the resolution which has been moved by my learned friend, the Member for the University of Dublin. We have heard facts put before us by Mr. Corkey, and we have had weighty arguments from Mr. Campbell, and it

seems to me that the question for you and for me to-night is not so much argument as action. We have had the argument, and now what are we going to do? A good old motto is "*Facta non verba.*" We have had the words, now what are we going to do?

This is no party meeting. Protestantism, thank God, is above party. There are Protestants in every party, and this meeting is a meeting to protest not so much against the errors of the Church of Rome—we have had to do that in the good old times, and if need be we will do it again—but to protest against the arrogance of the Church of Rome, and her presumption in the issuing of this "Ne Temere" decree. What I want you to know is that this is only one small thing which "shows which way the wind blows." I come from the Diocese of Leighlin, in Ireland. Dr. Foley, the Roman Catholic Bishop of that diocese, the other day took upon himself to write a letter, which he forwarded to the *Irish Times*. I must say I was amazed to see it. I have nothing against Dr. Foley. I know he is a man who really does what he sincerely believes to be right. But I want to read this letter, just to show you what we have got to face. Dr. Foley wrote it quite recently, and he says:—"Gentlemen,—It gives me pleasure to send you the enclosed cheque to assist the Irish party in the noble work to which they must now devote themselves of exposing the sophisms and falsehoods by which the Unionists of this country will try to persuade the predominant partner that Home Rule would mean the ruin of all they hold dear—their property, their religion, and even their very lives. In view of the efforts which have been recently made to make political capital out of incidents which had nothing to do with politics, it appears to me that what the propagators of those calumnies are really aiming at is not the prevention of Home Rule, but to extract from Parliament certain safeguards which will enable them to entrench themselves in that position of power and privilege, from the outposts of which they are being gradually dislodged. Nothing could be meaner than the use which they sought to make of the 'Ne Temere' decree, of which their ignorance was equalled only by their insolence." What does that letter show? It distinctly shows that the reason why he sent that contribution to the Irish Party is because they are fighting the battle of Rome, and that he knows perfectly well that the "Ne Temere" decree will run freely in those days when Home Rule becomes law, which God forbid. This is not a political question. Would that we could rouse the Non-conformists of England, who are all Protestants—is not that true?—to see what we Irish people have got to face if this Home Rule becomes the rule of our beloved country. It is rather a curious fact, but it is a fact, that the previous speaker, Mr. Campbell, moved, and I seconded, a similar resolution to this one at the General Synod of the Church of Ireland, held in Dublin last April. He moved it as ably as he has moved this resolution to-night, which I am to second. The resolution, carried in the General Synod of the Church of Ireland, shows you that not only, as I have just stated, are the Nonconformist Protestants but that

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the Church of Ireland is also Protestant to the backbone. We know perfectly well what the danger is that is before us. What was the result of that resolution passed in the General Synod of the Church of Ireland? It was sent to the Lord-Lieutenant of Ireland, to the Chief Secretary, and to the Prime Minister. This was in April last, and I have heard nothing of the result of that resolution from that time to the present. But now once again Ireland is leading the van, and England and Scotland are following it. We Irish hold the ramparts, and we mean to stand for God's truth in this matter. Here to-night you are nobly backing up Ireland in this protest, and we thank you for it. But we do not want argument; we want action, and if you choose to do it you can sweep away this evil from our beloved country. Mr. Campbell has said that Germany, and even Austria, had refused to accept this "Ne Temere" decree; and whatever Government is in power we can make them get rid of this decree from Great Britain and Ireland. We stand here to-night united in our Protestantism. On the platform we have a noble Scotchman in the chair, also two Irishmen, and several Englishmen, and I am sure that in this meeting there are also Welshmen who are ready to stand by us. We in the United Kingdom are determined, God helping us, to oppose the assumption of the Church of Rome in this matter.

I have nothing to say against individual members of that Church; but I want to tell you this—and it is a remarkable fact—that the law officers of the Crown in Ireland to-day—the Lord Chancellor, the Lord Chief Justice, the Chief Baron, the Attorney-General, the Solicitor-General, are all of them Roman Catholics, and three of them were recently appointed. Never has that been the case since the time of James I. Now if they do these things "in the green tree," what will they do "in the dry"? So we have to stand for God's truth in this matter; we have to do our duty. What is our duty? Surely our duty is to "undo the heavy burden, and to let the oppressed go free."

"Not once, or twice, in our rough island story,  
The path of duty was the road to glory."

You may say this is not the kind of glory that our Poet-Laureate referred to. At the same time let us remember the victories of peace are no less renowned than those of war. We mean to win this victory. We do not want to fight for it, we mean to win it peaceably if we can; but we mean to win it, God helping us, and we can.

We thank the Evangelical Alliance for once again having come forward to help the cause of liberty. You know how many times, in various countries, the Alliance has championed the cause of religious and civil liberty where these were endangered. Now the Alliance has come forward for our own land, in which we pride ourselves upon our religious and civil liberty. It has come forward to say that there shall be that liberty for which our fathers fought, and bled, and died, and that England once again will do her duty, and allow no alien Power to usurp that which Englishmen claim as their birthright. I do not think I need say anything further. We are thankful for this great meeting,

but, I pray you, act, and do not let the meeting end merely in applause, merely in passing resolutions. Let us go further than that. Never, never let us rest till we sweep this evil from the land.

I have the greatest pleasure in seconding the resolution.

The second resolution was also unanimously adopted.

### Mr. Henry Martyn Gooch.

Mr. Henry Martyn Gooch (General Secretary), in making announcements, said: I have been asked to announce, seeing that there are those here who represent the provinces of England, that this meeting commences a campaign which is to extend to the provinces. We hope to arrange, within the next two or three months, for twelve great provincial meetings similar to this gathering, and I am glad to tell you that Mr. Corkey's Church Session, in Belfast, has kindly consented to set him free for at least a month, that he may travel, under the auspices of the Evangelical Alliance, to provincial centres, and speak concerning this matter. I mention this to-night because we want our friends from the provinces kindly to communicate with our office, and to do all they possibly can to arouse the same interdenominational interest in the provinces that is represented in this meeting, so that we may go forward, should it be necessary—God grant it may not be necessary—boldly to the larger gathering of protest, an International gathering in the Royal Albert Hall.

I am glad to tell you to-night that I have received many telegrams and letters at my office: from Canada, where an ocean-to-ocean campaign is in progress, under the auspices of the Canadian Evangelical Alliance; from Germany; from Holland; and members of the Alliance in these countries are ready, should it be necessary for us, in accordance with the third resolution now to be spoken to, to go forward to the Royal Albert Hall—they are ready to send over delegates that a great expression of international feeling may be given in this matter. May I earnestly ask, as has already been asked by more than one of the speakers, that those here to-night will, in the true spirit of the third resolution, pledge themselves to personal support in this matter?

### The Rev. John Clifford, D.D.

The Rev. John Clifford, D.D. (Westbourne Park Baptist Church): The resolution which I have the pleasure of proposing, reads as follows:—

"That the Prime Minister be asked to receive a Deputation on the subject of the operation of the 'Ne Temere' decree in the British Empire; and that the thanks of this meeting be tendered to the Chairman and Council of the Evangelical Alliance (British Organisation) for their action in convening this meeting, which, on behalf of the Reformed Churches, promises to give all possible assistance to the Alliance in its further efforts to safeguard the religious rights and liberty of His Majesty's subjects; this meeting also further pledges itself to support a larger gathering of protest in the Royal Albert Hall, if such action be found necessary."

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I think the most interesting statement that has been made to us to-night is that which has just fallen from the lips of the General Secretary—that this meeting is simply the beginning of a protest which is to be carried on until we have won the victory.

I have the opportunity of appearing here to-night, I may be permitted to say, as representing the Baptist Union of Great Britain and Ireland; and I may add to that the fact that I have for the last six years been President of the Baptist World Alliance, an Alliance which represents eight millions of avowed and registered Baptists. For all those Baptists, I can unhesitatingly say that they are thorough-going Protestants. Those of you who know anything about our history, know very well that British Baptists started three centuries ago this very year in an effort to secure complete deliverance from the tyranny of Papistry in all its forms. Baptists are in direct and explicit antithesis to Rome. "To that principle our fathers have been faithful, and we are faithful to it now." Therefore, you may contemplate the future with perfect equanimity, so far as this host of Baptists is concerned. Whatever else they may not do, they will always be fighting for Christ against the ideas and spirit of the Roman-Catholic Church.

I have recently been in the United States and Canada, and I can testify to the fact that there is nothing so absorbing to Canadian thought, or stirring the Canadian conscience, as this matter of the "Ne Temere" decree. Wheresoever I went I was asked about it, and I found, again and again, that the one thing upon which Canadian Protestants are concentrating their efforts is that of getting rid, as early as possible, of the tyranny of the Pope of Rome. They understand precisely, as we do, that this decree is simply one manifestation of the continuous tyranny of the Roman Catholic system. We know their saints and delight in them; we sing their hymns and we read their literature; for there is a fellowship of saints no Pope can prevent, and no Parliament break. But the Roman Catholic system we oppose root and branch. We know what it means. We see what it has accomplished in the past. We only have to turn over the pages of history to see that this "Ne Temere" decree is another illustration of the Roman temper, the Roman spirit, and the Roman intolerance. Rome boasts that it is always the same. It is in antagonism to freedom of conscience. It cannot live in a free atmosphere. It is the same in its refusal to recognise intellectual independence, and in its patronage of mental servility. Did not Cardinal Newman say that he handed his thinking over to the Pope?—a very easy business to do, no doubt, but not very helpful to the making of the man. It produces anemic individuals, creates parasites, and blocks the way to that real manhood towards which he should always aspire. Rome is the same in its antagonism to the Bible, to the authority of the parent over his child, and to the control of the Commonwealth by the people that compose it. It claims precedence of the State; and to-day it is seeking to capture the forces that are leading the life of the world. It has lost its hold in Portugal; it can no

longer regard itself as master in Spain; Italy has disowned it; crowds are leaving the Roman Catholic Church in Austria. Therefore it is seeking to lay hold of the Anglo-Saxons, of the Germans, and of the inhabitants of the United States. It seeks to capture the press, educational organisations, parliaments, and municipalities. That is what it is aiming to achieve, and this "Ne Temere" decree is simply one illustration of that widespread activity; hence we are here to-night not simply to utter our protest against that decree, but to rouse our fellow-countrymen, if we can, to see what is actually going on underneath their gaze. We are here to stimulate them to look facts fairly in the face, to recognise the fact that the nunneries and monasteries on the Continent are emptying themselves into this country; and that they are offering education—admirable French, for example, with an accent that cannot possibly be quarrelled with; and training in the use of the fingers in producing beautiful embroidery; and in that way they are getting the children of Protestants under their influence. As I pass from town to town, I hear of weak-kneed Protestants who for the sake of a few shillings, or pounds, will expose their children to this perilous atmosphere, and the Protestant religion to scorn and contempt. Are you young people awake? Do you understand the situation? A great peril is in front of our country. I am saying nothing other than absolute truth. A greater peril is in front of our country now than there has been during the last fifty years. The foe is working subtly. Be on the watch! The foe is endeavouring to lay hold on whatsoever controls and directs the life of the nation! Remember that eternal vigilance is the price of continued liberty. Rome is always the same. Do not doubt it. I know that is not true altogether, but you need not doubt it as to the worst features of that system. True, modernism has got into the Church of Rome. The modern mind cannot be kept out. Barriers cannot be built that will keep out the imperial will of man. Not even Rome can do that, and consequently modernism has got into the Church of Rome. But that does not affect its attitude towards the Bible, nor towards freedom, nor towards the home, nor towards the unity of the British race and other races, nor does it affect its endeavour to grip the leadership of the life of the world. That is the main thing. You have the words of Cardinal Manning, and these I want to leave with you; they are worth perpetual remembrance, because they express the fixed purpose of the vast Roman organisation. He says, "We have to subjugate and subdue, to conquer and to rule, an imperial race." Yes! an imperial race we are, and therefore we shall never be subdued or subjected! We are the children of sires who fought for freedom, who went to prison for freedom, who endured martyrdom for freedom, and we shall be true to the heritage we have received from our predecessors. The Cardinal goes on: "We have to do with a will which reigns throughout the world as the will of old Rome reigned once." Yes, and this will has got better iron in it than the will of old Rome had; it has the iron of Evan-



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gical truth, the iron of the Gospel, in it. Old Rome had not that. We have, and that will prevent the purpose of the Cardinal and his successors from being accomplished. He continues, "We have to bend or break that will which nations and kingdoms have found invincible and inflexible." Young people, I invite you to take your stand so definitely with this present agitation, and with such firmness of resolve and dependence on God, that your will shall never be broken, or bent. Let your motto be, "No compromise with Rome!"

### The Rev. F. Scott Webster, M.A.

The Rev. F. Scott Webster, M.A. (Rector of All Souls', Langham Place, W.): I am sure you are Protestants. I wish there were more here who are not Protestants, because I should like to appeal to their patriotism, and show to them what is their clear duty at this moment. I am supremely glad and devoutly thankful that this last resolution has been moved by the Rev. Dr. John Clifford. I think this one fact should be sufficient to prevent any fairly well informed and intelligent person from suggesting that this movement is governed by political bias. I do not know that any charges have ever been brought against the Rev. Dr. Clifford in the course of his strenuous and long life; but if any charges have been brought against him, I venture to say that he has never yet been charged with being a secret ally of the Tory party.

Now Dr. Clifford has invited you, and I join him in so doing, to ask the Prime Minister to receive a deputation upon this subject; and we want the Prime Minister to receive a deputation upon this subject, because we contend that this is not a political subject, and that this is not a religious subject. This is a matter that goes deeper than politics, and deeper than ordinary religious controversies. It is a matter which affects most seriously the sacred liberties of the King's subjects.

It has been said very well, and I wish to say it again, that we do not in the least degree deny—I think no reasonable person ought to deny—the right of any Church to legislate on behalf of its members, and to lay down certain regulations governing their conduct. I dare say, if I wanted to join Dr. Clifford's Church, I might find that the acceptance of a certain particular form of administration of baptism would be required of me. If I wished to join his Church he has a perfect right to declare that I should submit to that particular form of baptism. In the same way, if any minister wishes to take orders in the Church of Rome, he knows perfectly well that the Church of Rome declares that he must remain celibate, that he must not have a wife; and no one should become a priest in the Church of Rome unless he is prepared to abide by this rule. Within certain limits every Church has a right to lay down certain regulations governing the conduct of its members.

Now if this "Ne Temere" decree simply stated that the Church of Rome forbade Roman Catholics to marry Protestants, I should find no serious fault with it. I do not like mixed marriages. I dare say Roman Catholics might then find fault with the

decree, and might naturally dislike having such a restriction put upon the choice they made when they went courting. But that would be their matter; it would not be a matter for the English Government to intervene in at all. It would concern simply the rights of members of the Church of Rome as to the persons they are allowed to marry. But this decree does not forbid mixed marriages. The Church of Rome is still prepared to allow her Roman Catholic members to marry Protestants; but it says that if they so marry there must always be the solemnisation of the marriage by a Roman Catholic priest, and it declares that any marriages which have been solemnised without the offices of a Roman Catholic priest are null and void. This involves a gross infringement of the rights of English people. I happen to be the rector of the parish in which this hall is situated, and therefore you are all of you, for the time being, my temporary parishioners. Well, I am not going to preach you a sermon, but I am going to give you a text, and I am going to quote the words of St. Paul, which you will find in Gal. iii. 15: "Though it be but a man's covenant, yet if it hath been confirmed, no man maketh it void." There is no more sacred covenant possible than the covenant of marriage. It is such a sacred covenant that the State has laid down precisely how that covenant is to be confirmed. It wisely allows some choice as to the religious ceremony which is to solemnise it. But there are certain regulations which must be carried out, including the publication of banns, and so forth; but whether the marriage covenant be confirmed in the Parish Church, or the Baptist Church, or the Registry Office—if it has been legally confirmed according to the regulations of the State, it is a legal marriage, and the covenants of that marriage are binding until death. Now by this "Ne Temere" decree the Church of Rome steps in and says the covenants of that marriage are not binding at all, unless a Roman Catholic priest has been there to solemnise them. Suppose that that principle were applied to other covenants. Many of you had to sign a lease when you took your house, and you agreed to pay yearly or quarterly a certain rental. That is one of the restrictions of the covenant under which you occupy your house. But supposing the Council of Trent were to pass another decree, and say that in the case of faithful and loyal Roman Catholics the lease is not binding unless the priest has been there to give his blessing—would English people tolerate that? You say, "That is absurd! No Vatican Council would ever promulgate so unrighteous and foolish a decree!" I venture to contend that this "Ne Temere" decree is more unrighteous and far more cruel than such an alteration would be. If the Church of Rome were to say that faithful Roman Catholic tenants need not pay rent unless the priest had blessed the signing of the lease, the only harm would be that the landlord would suffer a certain financial loss. Are you for one moment to put financial loss in the same scale with the intolerable suffering and shame that come upon honest married people by this cruel and impudent decree?

But you say, "It is a matter of conscience." A

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man's conscience, if he belong to the Roman Catholic Church, is guided by his Church. The man is told that if his marriage has not been solemnised by a Roman Catholic priest it is not a valid marriage. Therefore the man's conscience drives him in the matter, and tells him that if he continues living with his wife he is living in sin; and the man's conscience drives him from the state of sin, and forces him at any cost to be true to his conscience, and to renounce the wife to whom he is not, in the eyes of his Church, properly married. It is just because this has been made a matter of conscience that it is absolutely necessary that the highest power in the land should intervene and save the people from such cruel tyranny.

Many years ago, when the English became supreme in India, they determined to put down the venerable and religious practice of Suttee, a religious practice by which, at the funeral of every great Hindu, his favourite wife was burned alive to give solemnity to the funeral rites. There was a case where a young Hindu, who was very zealous for the honour of his deceased father, and very anxious to follow the tradition of his ancestors, appealed against that regulation. He used the sacred name of conscience, and he said, "It is a matter of conscience with me to honour my deceased father, according to the custom that has so long prevailed in this land, by the sacrificing of one of his wives at the funeral ceremony. What was the reply of the representative of the Imperial Government? "If your conscience compels you to murder one of your father's wives, my conscience will compel me to see that you are hanged for doing it."

We are going to appeal to Mr. Asquith. He is a man who has raised himself to the highest position in the land, as a layman, by his singular ability and strength. He will know how to put into diplomatic language the spirit that breathed in that answer of the Imperial representative in India; he will know how to say to the Vatican Council, "If you are going to make it a matter of conscience for Roman Catholics who are subjects of our King to break up their homes, and to brand their children as illegitimate, and to treat their wives as if they were not honest and decent women, we are going to make it a matter of conscience to stop the whole thing and refuse to allow it." I think enough has been said. You have heard a good deal about what lies behind this act of intolerance. I confine myself entirely to the decree itself, because I feel that even if I were Roman Catholic I should blush for the cruel injustice that it is inflicting upon honest English homes. I therefore call upon all patriots, upon Roman Catholics as well as Protestants, to show that they are genuine Englishmen, and say to the Vatican Council and the Pope of Rome, "Hands off our English homes!"

The third and last resolution was carried unanimously.

The grand old hymn, "O God, our help in ages past," having been sung, the Right Rev. Bishop Ingham closed the meeting with the Benediction.

## OVERFLOW MEETING.

Mr. Arthur H. Habershon.

Mr. Arthur H. Habershon, presiding at this meeting, said:—Ladies and gentlemen, I am quite sure there is a feeling of regret within each one of us that both the platform and the audience are not in the Large Hall to-night, and that we are crowded out of that magnificent and inspiring gathering. But we have this satisfaction, when we regard the vast number of people in the Large Hall and those who have gathered here, and will increasingly gather as the evening progresses, that we are here to emphasise most emphatically a strong protest against the iniquitous decree called the "Ne Temere" decree. I am quite sure also that it is a matter of satisfaction to you that there should be this growing tide of popular opinion against what threatens to become an increasing scandal as the days go on.

Now, there are two points that I should like to emphasise in the time allotted to me to-night. We have in this, just as in other questions, to deal with a great deal of ignorance on the part of the people at large regarding the facts and the issue that is at stake. It is in order that we may seek to disperse that ignorance that we are holding not only meetings in the Metropolis; they will shortly be held all over the country. There are a vast number of people with whom, as I have met them, I have got into conversation over this and similar meetings, and who say to me, "What is the 'Ne Temere' decree? What is all this fuss? I have never heard anything about it." We are well aware that John Bull is a bit slow in waking up, and that a great deal of education is necessary; and it has fallen to the lot of this Council to educate popular opinion as to the facts connected with the "Ne Temere" decree, and what it means in the evolution of events to this country, as well as to other countries.

Before I pass on, just let me emphasise most emphatically two points. First of all, we all deprecate mixed marriages. Let Roman Catholics be married in their own Church, as they are perfectly entitled to wed, and let Protestants be married in Protestant places of worship; but we are all, I say again, opposed to mixed marriages. They can never tend to the happiness and welfare of the home; and when children come, in the course of time, it complicates the affair, and difficulties multiply. But while human nature is what it is, and while you have a majority in certain places of Roman Catholics, and they are living side by side with Protestants, you are almost bound to have these cases of mixed marriages; and while we deplore them, we may look upon it as pretty certain that they will take place.

The second thing that I want to emphasise is of even, I was going to say, greater importance, and that is—never forget that the McCann case is but an incident. These meetings are not held on the McCann case; they are held upon a great issue, of which the McCann case is an incident which has brought the main question into prominence. There are scores of other cases constantly happen-

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ing. As I take hold of newspapers from other parts of the world, as well as from the sister isle, I see these cases. Only yesterday I was shown an account of another case, and a day or two back I read of one in the Canadian papers. These are just illustrations which show the need of our awakening; but we are to-night hammering away at a great central principle, and this principle is that the law of the land must be the only law. More than that, it must be the same law for all, and no Church can take to itself the authority or power of proclaiming a canon or law which overrides the law of the land, much less, I say, that Church which historically has been the enemy of liberty, and which is ruled over by an alien Pontiff, residing somewhere in Italy.

Having emphasised these two points, of which we must never lose sight, I want for a moment to come to the "Ne Temere" decree. Subsequent speakers will deal with this in much more detail. May I remind you that the "Ne Temere" decree forms part of the decrees of the Council of Trent, that council which was held in the middle of the sixteenth century? The decree concerning marriage was made in what might be called the third council of that Council of Trent. Although it became the law of the Church at that time, it was not published all over the civilised world, wherever Roman Catholicism held sway. It is not in force in Germany to-day; the Germans would not have it!

And you must not forget that it was not published, not put in force, in this country until Easter Day, 1908. You understand the hearing of this? The day before Easter Day, 1908, a marriage such as is now declared null and void by the Church of Rome was perfectly legal; but the day after Easter Day, 1908, it was declared null and void by the publication of that decree. To my own mind, that presents a most extraordinary example of the infallibility of the Papacy!

Now, what did this decree mean, and what does it mean? Put baldly, as more pertaining to the subject to-night before us—because I do want all to quite understand—it means this, that unless a Roman Catholic priest is present at the ceremony of a marriage of a man and woman, that marriage is absolutely null and void. Or, if I may put the same thing in another way, if you have a Protestant man who is going to marry a Roman Catholic girl, or *vice versa*, if they are married in a Protestant place of worship, a cathedral if you like, by a properly ordained Protestant minister, a bishop or an archbishop, and the wedding is recorded and witnessed in the State journals, that marriage is absolutely illegal, and null and void, because there was not a Roman Catholic priest performing the ceremony!

You see there is a great deal at stake in this connection. The priest is enforcing the decree which comes from higher quarters. In the McCann case, and that case is similar to others, we have a most lamentable and deplorable result. A happy home is broken up, the husband deserts his wife at the hiding of the priest, her home is despoiled, and she is cast starving and penniless on the streets, and her children are stolen from her; while the

priest, who is at the bottom of the mischief, stands by and laughs at the law of this country.

Moreover, this "Ne Temere" decree becomes a great incitement to immorality, and for this reason: because it incites any Roman Catholic hickguard to wed a Protestant girl in a Protestant Church, and when he gets tired of her deserts her. Therefore there is a grossly immoral principle at the back of the decree. I am sure you will join with me in saying that this kind of thing must not be. I think you will go further with me, and say it shall not be; that a new and aggressive attack on the liberties of the people of this country shall be repelled by all lawful means in our power, and that we will emphatically assert that Pope Pius X. has no jurisdiction at all within this country.

Passing for a moment from the ignorance that we seek to disperse by these meetings, I want to call your attention to another thing with which we have to contend, and that is the apathy of Christian and non-Christian people about this question, simply because it does not disturb us in England. The "Ne Temere" decree, mark you, is in force in England, but it does not matter at all in the midst of a Protestant environment. Whatever the priest may say to us in England, we should simply laugh at him; but it becomes an extremely serious thing when you are surrounded by a Roman Catholic majority, and there is just a small Protestant minority on the other side. There is one question on which we need to think imperially. We hear a great deal nowadays about doing things imperially. We need to get away from our selfish outlook regarding this matter, and take a wider outlook, that will see Ireland calling to us for help, that will look over to Canada and will see Canada calling to us. Do you know, within the last month, owing to the scandals that have happened in Canada, there was a great meeting held in Toronto to denounce this "Ne Temere" decree, and resolutions of the most stringent character were passed and sent home?

Then Malta, our little but precious island of Malta, is calling to us. I know from conversation with people at different times that they are very circumscribed in their outlook. "Oh, it does not touch me," is the thought within their heart, "and so I need not disturb myself about this!" Oh, the selfishness of it! Think of our countrymen. I am pleading for our countrymen who are asking for our help, and who are groaning under the intolerance of this great evil connected with the Roman Catholic Church. Now, I have mentioned Malta; and I have been particularly requested to-night to say a word about Malta, for I have studied the question of religious liberty in Malta, and I visited the island for the purpose of looking into that question. The case in Malta is worse than in Ireland, because there is no civil marriage at all. There is no alternative in Malta. Where you have civil marriage, at any rate you have some little alternative or palliative, but in Malta canon law is the law of the land. That gives us a situation not only of difficulty, but in some respects perplexity.

We have, more or less, in Malta some 10,000 soldiers and sailors. Now, these men in that island do at times fall in love with Maltese girls.

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They are almost to a woman Roman Catholics. Then comes the question of the marriage of the Protestant soldier and the Roman Catholic girl. Let us quite understand the situation. It is not confined to Malta, but I am emphasising it more in respect to Malta than other parts just now. There are two courses open to that man who wants to marry a Roman Catholic Maltese girl. Before a Roman Catholic priest can perform the ceremony of marriage, the following assurances have to be given:—Firstly, that there shall be no interference with the woman's religion or practice of it. The man is vowing; he is taking an oath to this effect. Secondly, she shall endeavour in every reasonable way to bring him into the Roman Catholic faith. You see the humour of it! Thirdly, the children of the marriage shall be baptised and brought up in the Roman Catholic faith. Fourthly, the parties shall not present themselves, before or after Roman Catholic marriage, before a non-Roman Catholic minister of religion for any religious ceremony. Well, now, that is one course the man has got. If he elects to follow that, all well and good.

On the other hand, if these parties, the Protestant soldier and the Roman Catholic girl, are married by one of our Government chaplains, or any other minister of the Protestant Church, they are regarded as living in sin and not lawfully married, and the children are branded as illegitimate. Now, as I have been in Malta and have enquired into this question, I find that scandals are not infrequent as a result of this. And do you not see what a mighty proselytising force the Church of Rome has at work amongst our soldiers and sailors? If a man, to save himself all bother, should take this view, you see the Roman Catholic priest has got a lasting hold over that man. I am putting an earnest plea that when this thing is remedied Malta shall not be forgotten.

This agitation must go on until either the "Ne Temere" decree is withdrawn by the Vatican throughout the British Empire, or, failing this, such pressure shall be brought to bear upon our legislators that they will take care to make it ineffective. Personally, I care not whether it is one or the other; but what I am sure you will agree with me in, is the fact that we must have this thing set right. The growing aggression of the Church of Rome of recent years has given a great deal of alarm to thinking men and women. When we recollect that it is a small numerical body in the land, and yet wields such tremendous political power, it behoves all those that value the glorious liberty of our country to be up and doing, to see that these liberties are made secure.

It is said of the soldiers of Oliver Cromwell that on the eve of a battle, when their General came on to the ground, they always locked straight at his face, to see if he had on what they called his "battle face." If he had on his "battle face" they felt it was a good augury of victory. The day, perhaps, may not be far distant when you and I will have to put on our battle face; and if we have to fight, by all lawful means, this Church which we have had to fight in years gone by, then we will do it, for "the Lord of hosts is with us, and the God of Jacob is our refuge."

Now, it only remains for me to propose the three resolutions which will be laid before the meeting in the Large Hall, and which I shall lay before you.

### Rev. Thomas J. Pulvertaft, M.A.

In seconding the resolution, the Rev. Thomas J. Pulvertaft, M.A., said: I second the resolution with the greatest pleasure. It is a privilege to do so as an Irishman, a Churchman, and a Christian. As an Irishman I had the privilege to be born in a kingdom over which the British flag waves, which gives, or rather ought to give, to every citizen of that country full religious liberty, and to guarantee the preservation of his legal and moral rights. As a Churchman I am a minister of a Church that has upheld the sanctity of marriage, and proclaimed, "Those whom God hath joined together let no man put asunder," and that has counted the marriage to be a legal bond, whether solemnised in a Presbyterian Church, a Church of Ireland or England, a Registry Office, or a Roman Catholic Church. We acknowledge the sanctity of marriage, no matter where it is legally solemnised. And as a Christian man I cannot forget that our blessed Lord, during His earthly life, honoured and blessed by His presence the marriage at Cana of Galilee. What He has blessed, and what He sanctioned in accordance with the laws of the time, I am prepared to sanction and stand by, and defend all who have entered into that state against all attacks unworthily made from the outside.

But, sir, when I say that I have to admit, and I more than admit, I assert, that every Church has a right to determine the conditions of membership of its own members; it has a right to lay down the conditions of marriage of members of its own Church, and if the members do not choose to follow the rules of that Church, well, then, so much the worse for them in the eyes of that Church, but not necessarily in the eyes of the public at large.

And I go one step further and say that it is conceivably possible theoretically that a Christian State might, under the influence of some blind delusion, sanction regulations of marriage which are not in accordance with the laws of Christ. It is conceivable that a State might sanction polygamy, or might sanction the Moslem law of marriage. In that case it would be the duty of every Christian man to protest against it. And when I make that statement I do not withdraw one word of what I have said, or shall say, in protest against the Church of Rome presuming, with audacious effrontery, to proclaim the conditions on which the marriage of a Protestant is to be considered valid, and not to be pronounced null and void.

I have protested, as you have protested, against mixed marriages, for having been brought up in the south of Ireland, among a Roman Catholic population, and having engaged in parochial work in the city of Dublin, I have seen too much of the sorrow and misery, the wretched family squabbles, and the conflict over the religion of children, that arise from these marriages. But, sir, a man and a woman who have entered upon a state which means misfortune for them must not on that account be further oppressed, and made an object of scandal.

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No man who is a Christian rejoices to kick a man when he is down. It is reserved for the Church of Rome to take this position, and, what is more, to trample upon the virtue of women and the purity of the marriage state.

And now let me say at once that this matter of mixed marriages is not an affair of yesterday. It was regulated by certain decrees of the Council of Trent, which were not put in force, "by the mercy of the Church," as we are assured by a Roman Catholic archbishop, in countries where these marriages were likely to be contracted until the year of our Lord 1908. By a strange slip of logic the Papal gentleman who penned the decree has lamented that these countries did not enjoy the benefits of that decree until the year of our Lord 1908! This decree lays down very clearly that it is in the power of the Church of Rome—and mark what I am going to read now, because it is a matter of the very greatest importance—"that it is in the power of the Church of Rome to constitute impediments dissolving marriage; and if anybody says that she has erred in constituting them, let them be anathema." In other words, the Church of Rome proclaims that it has within its own right the power to determine the conditions of marriage as marriage to-day, and to change those conditions to-morrow. That Church which lays claim to infallibility and right guidance in all things has, up to Easter Day, 1908, pronounced mixed marriages in Ireland valid, and to be looked upon as rightly solemnised, and now it turns round and says that after Easter Day, 1908, these marriages are null and void.

Let me tell you now what that same Council of Trent has decreed as the punishment of those who violate its decrees when published. I quote from the 8th chapter of the Council: "Women, whether married or single, who live publicly with adulterers, or with concubines, if, after having been thrice admonished, they shall not obey, shall be rigorously punished, according to the measure of their guilt, by the ordinaries of their places, according to the duties of their office, even though no one should call upon them [to do so]; and they shall be cast out from the city or diocese, if it shall seem fit to the ordinaries, the aid of the secular arm being called in if need be; the other penalties inflicted on adulterers and concubines remaining in their proper force." That is what the Council of Trent lays down as the treatment of a person who has violated her decree by marrying a Protestant man, in, as our chairman has told you, a Protestant cathedral or a Presbyterian church.

Now you will ask me, To whom is this decree applicable? The Council of Trent has laid down very clearly, and it has been given at greater length in the official decree published by His Holiness Pope Pius X.: "(1) The above laws are binding on all persons baptised in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church), whenever they contract either betrothal or marriage with one another. (2) The same laws are binding also on all Catholics as enumerated above, if they contract betrothal or

marriage with non-Catholics, baptised or unbaptised, even after a dispensation has been obtained from the impediment of mixed religion or disparity of worship, unless it should otherwise be decreed by the Holy See for some particular place or religion. (3) Non-Catholics, whether baptised or unbaptised, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage." Well, my friends, we must be grateful for the tender mercies of the Church of Rome, for the Church of Rome at the present moment does not apply to us this decree, and we are able to hold up our heads as respectable people, when we have been married in our own churches!

The "Catholic Dictionary," an authoritative volume, says in its 1905 edition: "In order to avoid the difficulties which would otherwise have arisen, the Decree of Trent was not promulgated in Great Britain, Scandinavia, several German States—indeed, in Protestant countries generally; so that the marriages of Protestants or Catholics made before the Protestant clergyman or magistrate, or without any functionary in these countries, are valid. In 1741, Benedict XIV. declared clandestine marriages in the low countries valid, unless each of the parties was a Catholic. Pius VI., in 1775, made a similar declaration with regard to Ireland."

A Roman Catholic priest, Father M<sup>r</sup> Nicholas, has recently published, with the imprimatur of his diocesan, a book entitled "The New Marriage Legislation." In the course of that book he says: "Many Protestants may think the Church presumptuous in decreeing their marriages valid or invalid, according as they have, or have not, complied with certain conditions. As the Church cannot err, so neither can she be presumptuous. She alone is judge of the extent of her power. Anyone validly baptised, either in the Church or among heretics, becomes thereby a subject of the Roman Catholic Church." That means that the strict logic of the decree is being acted on, and we Protestants may expect some day or other to come under the lash of the Tridentine whip. But, sir, if a Roman Catholic priest approached you and me, and told us that we were not married, and our marriage was null and void, you and I would look him straight in the face and say, "My dear sir, we are just as much married as you are not married!" Mr. Habershon says that he would use force, and I believe that any jury in the United Kingdom, drawn from the people as it is drawn, would bring in a verdict of justifiable assault and acquit him.

But, sir, marriage is unlike everything else in life; it is an affair in which two people bind themselves to live together for the mutual comfort, society, and support the one of the other, for the bringing up of a family, for the training them in the knowledge of God, and for making them good citizens of the State. Therefore it is the very essence of the contract that it should be permanent, and that it should be regarded by both parties, and the public at large, as something which once entered upon shall not be dissolved, except for the one cause which our blessed Lord has laid down in the Gospels. That is not, however, the view of the Church of Rome. The

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Church of Rome prides itself upon basing all its regulations on the sanctity of marriage on the laws of natural justice. But when a Roman Catholic woman has married a Protestant man in a Protestant place of worship, or *vice versa*, the Church of Rome steps in and interferes, and there have not been wanting, I regret to say, among Roman Catholics men who come forward and maintain that the Church of Rome is justified in this action, and that these marriages are null and void. Let me read to you the words of a distinguished Jesuit, Father Finley, on the McCann case: "The marriage celebrated in the Presbyterian church was wholly invalid. McCann was conscientiously bound to separate from the Presbyterian woman unless she consented to a re-celebration of the marriage, and he is under the gravest obligation to see that the children are baptised and brought up Catholics." Could a greater, a grosser insult be offered to any woman who has borne children to a man, and brought them up, than to say to her, "You adulteress and mother of bastards, come to Church, as I conceive Church is, and be married there! That will whitewash your past, if anything can whitewash it, and will make you a respectable woman for the future!"

Here, however, on this side of the water, the Church of Rome speaks with a very different voice to its strident tones in my country. It knows it has to deal with a public opinion that will not sleep when once it is aroused. But, sir, it also remembers that the great victories of the Church of Rome have not been won by the overthrow of its enemies when they have attacked it, but by the very pertinacity of its assumptions, and the promotion, in season and out of season, of its claims, until the people have got used to them and unconsciously accepted them. It is because there is a danger of this that I feel the importance of this subject.

Then let us remember what Lord Edmund Talbot said in the House of Commons: "The priest's duty in such a case was to report the matter to his Bishop, who, either by a general authority granted to him, or by an authority which he could obtain, pronounced that marriage valid as from the date from which he was satisfied the two parties wished to continue under the marriage bond." You, sir, have spoken of a blackguard Roman Catholic man. Well, when a woman is tied to such a man, even according to Lord Edmund Talbot, there is no remedy. Both parties must consent to live together in order that they may receive a dispensation from the local Roman Catholic Bishop; whereas a blackguard who deserts his legal wife and children may be received in the Church of Rome in the odour of sanctuary, and be looked upon as a good son of the Church, because he has obeyed its command and deserted those whom he was, in love, in loyalty, and in duty, bound to support and cherish.

So you see, my friends, that the Church of Rome's claims are very strong indeed. A Roman Catholic Bishop in Ireland, within the last few weeks, has written a letter to the public press, in

which he attacks us who speak as I have spoken, and feel as you feel, and says that our ignorance is only equalled by our insolence! I prefer to take my stand with the three thousand downstairs and you up here as ignorant and insolent people, rather than with the man who penned those words!

Now let me come down to the details with regard to this question. In the Church of Rome we have an institution which is entirely different from any other Church in creation. Canon Barry, one of the most distinguished of Roman Catholics, in his latest book, has said that the Reformation "reversed Catholicism when it recognised that the individual Christian, united with his fellows, made the Church, and not the Church the Christian." In these words you have the very essence of the Roman Catholic claim. It says that outside the Church there is no salvation, that the Church makes the Christian, and not union with Christ constitutes his right to be called a Christian. Therefore, starting from that position, it has maintained through history, and will maintain until the very end, that it has the right to dictate in every department of life what is right and wrong in human action. And the danger is seen in Ireland, where we find people—I have known some of them—who have dared to marry outside the regulations of the Church of Rome hounded and looked down upon as if they had committed the very worst crime. In an environment of that description anything is possible!

Some time ago two cousins, first cousins, married, both being Roman Catholics, without receiving a dispensation from the Church of Rome. After some time they discovered that they had done wrong in not obeying the Church. They sought the advice of their ecclesiastical superiors, who told them that they were never married, and that they must separate. Then one of them, the husband, fell in love with another woman, and he went to the Roman Catholic priest and was married by him. But, sir, something worse was to follow. The law of England does not look upon such a proceeding with that impartiality, or partiality, desired by the Church of Rome. It does not yet acknowledge the right of a Roman citizen to dictate the laws of the United Kingdom. Therefore the man was brought up and placed in the dock for bigamy. And what was the result? The judge, the Lord Chief Justice of Ireland, knew right well that no Roman Catholic jury would give a verdict against the prisoner in the dock. He also knew that the majesty of the law should be preserved. Therefore, in his charge, he said that there was really a great deal to be said for the poor man, who acted in accordance with the advice of his ecclesiastical superiors, and that if a plea of guilty were made he would be dealt with mercifully! The man pleaded guilty, and came forward to receive sentence, and was sent to gaol for one day, which meant that he was liberated at the rising of the Court. It is the state of public opinion I have described that makes mixed marriages so deplorable.

## APPENDIX.

*Containing*

1. APPEAL BY MRS. McCANN (of Belfast) TO THE LORD LIEUTENANT OF IRELAND.
2. RELIGIOUS LIBERTY AND THE "NE TEMERE" DECREE IN MALTA. Correspondence from "The Globe" of October 26th, 31st, and November 7th, 1911.
3. THE FULL TEXT OF THE DECREE "NE TEMERE," being an authorised Translation (inserted by permission).

## The "Ne Temere" Decree.

THE following is a copy of the appeal to the Lord Lieutenant of Ireland made by Mrs. McCann, of Belfast. The facts speak for themselves, and are a commentary upon the marriage laws of the Roman Catholic Church interpreted in the "Ne Temere" decree.

"TO HIS EXCELLENCY THE EARL OF ABERDEEN,

*"Lord Lieutenant and Governor General of Ireland.*

"MAY IT PLEASE YOUR EXCELLENCY,

"I pray your Excellency's assistance under the following circumstances:

"I am the daughter of a small farmer in County Antrim, and a Presbyterian. I was married in May, 1908, in a Presbyterian church by my own clergyman to my husband, who was and is a Roman Catholic. Before our marriage he arranged with me that I should continue to attend my own place of worship and he his. After our marriage we lived together for some months at my mother's house in County Antrim; but work called my husband to the West of Ireland, where I joined him, and we lived some months there. Afterwards we came to Belfast, where my first child (a boy) was born in June, 1909. During all this time there never was any difference between us about religious matters, and our boy was baptised by my own clergyman. My husband on Sundays would take care of the baby when I was out at church. A short time before our second baby (a girl) was born in August last my husband spoke to me about changing my faith, in consequence, he told me, of the way the Roman Catholic priest was rating him, and I was visited on several occasions by this priest, who told me I was not married at all; that I was living in open sin, and that my children were illegitimate, and he pressed me to come to chapel and be married properly. I told him that I was legally married to my husband, and that I would not do what he wished, and on one occasion my husband and I besought him to leave us alone—that we had lived peaceably and agreeably before his interference, and would still continue to do so if he let us alone. He threatened me if I would not comply with his request that there would be no peace in the house, that my husband could not live with me, and that if he did his co-religionists would cease to speak to him or recognise him. When he found he could not persuade me he left in an angry and threatening mood.

"From this time on my husband's attitude to me changed, and he made no secret to me of the way he was being influenced. Our second baby was taken out of the house by my husband without my leave and taken to chapel and there baptised. My husband also began to ill-treat me, and told me I was not his wife, that I was nothing to him but a common woman. I bore it all, hoping his old love for me would show him his error. But the power of the priests was supreme, and on returning to my home some weeks ago, after being out for a time, I found that both my dear babies had been removed, and my husband refused to tell me where they were beyond that they were in safe keeping. I did everything a mother could think of to get at least to see my babies, but my husband told me he dare not give me any information, and that unless I changed my faith I could not get them. A day or two after this, on pretence of taking me to see my babies, he got me out of the house for about two hours, and on my return I found everything had been taken out of the house, including my own wearing apparel and underclothing, and I was left homeless and without any means or clothing beyond what I was wearing. My husband left me, and I could not find out where he went. I subsequently saw him at the place he was working. He was very cross with me, refused to tell me where the children were, or to do anything, and told me to go to the priest, in whose hands, he stated, the whole matter was; and also said unless I was remarried in chapel I would never see the children. I subsequently saw the priest, who said he could give me no information, and treated me with scant courtesy. I have tried to find my husband, but have failed, and cannot now get any information of his whereabouts or that of my babies, and I do not know even if they are alive. My heart is breaking. I am told the police can do nothing in the matter, although if it was only a shilling was stolen they would be on the search for the thief; but my babies are worth more to me than one shilling. In my despair I am driven to apply to you, as the head of all authority in this country, for help. I am without money, and but for the charity of kind friends I would be starving. I want to get my children and to know if they are alive; and I have been told, kind sir, that if you directed your law officers to make inquiries they could soon get me my rights. Will you please do so, and help a poor heart-broken woman, who will continue to pray for the Almighty's blessing upon you and yours?"



## Religious Liberty and the "Ne Temere" Decree in Malta.

THE following correspondence hereon appeared in the *Globe* under dates mentioned.

### THE VATICAN AND MIXED MARRIAGES. *To the Editor of the "Globe."*

SIR,—Lord Kinnaird has issued an appeal to the Protestant citizens of London and England to support the great meeting to be held in the Queen's Hall on Wednesday evening, November 15th, to protest against the publication in the British Empire of the "Ne Temere" decree of the Council of Trent. May I be permitted to state five facts which may help to explain and reveal the full meaning of the "Ne Temere" decree? In a sentence, the decree is as follows:

Those who otherwise than in the presence of the parish priest himself or of another priest acting with the licence of the parish priest, or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders incapable of contracting marriage thus, and decrees that contracts of this kind are null and void.

(1) If it be true that "the roots of Empire are in the home," the decree is a menace to the Empire. It strikes at and threatens the peace and harmony of thousands of homes. If the decree of a foreign authority can enter a British home and break it up, that decree is a menace to the State.

(2) The decree challenges British law. It says a mixed marriage is no marriage at all unless solemnised by a Roman Catholic priest in accordance with the Roman Catholic ritual. Which are to rule in Great Britain, the laws made at Westminster or those made at Rome?

(3) The decree is insulting to Protestant clergy and ministers of every denomination. No mixed marriage is valid if performed in accordance with the rites of a Protestant Church.

(4) The decree permits the Roman Catholic Church to absolve a man from his solemn marriage vow. In other words, an unscrupulous Roman Catholic can go through a form of marriage with a Protestant girl and subsequently desert her, with the approval and sanction of his Church.

(5) The decree inflicts hardship and cruelty on the children of mixed marriages; they are pronounced illegitimate.

When the decree was about to be promulgated in Germany, citizens in Germany rose in arms against it; likewise Austro-Hungary. What will England do? The decree is already law in Malta, where the liberties of Englishmen are trampled under foot by the Roman Catholic Church. Ireland, Scotland, and Canada have spoken. It remains for the Protestant citizens of London, and England, to record their feeling concerning this new menace to our civil and religious liberty—Yours, &c.,

H. M. GOOCH.

*Evangelical Alliance,  
7, Adam Street, Strand,  
October 24th.*

### THE VATICAN AND MIXED MARRIAGES. *To the Editor of the "Globe."*

SIR,—Mr. H. M. Gooch's letter is typically Protestant. He denies to others the liberty of conscience that he claims for himself. With some persons, hatred of the Catholic Church supplies the place of a religion. If this cap fits the Evangelical Alliance, let them wear it.

In spiritual matters we Catholics are subject to our spiritual head, the Pope; and neither Lord Kinnaird, nor Mr. Gooch, nor Jack Nokes, nor Jack Styles has anything to say in the matter. In temporal matters we are loyal to our temporal head, King George—far more loyal than Protestants, for our loyalty is independent of His Majesty's religion.

Marriage is a sacrament, is a spiritual matter, and concerns the Pope as our spiritual head. As regards its civil aspect, the Pope has nothing to say, and says nothing—Mr. Gooch's statement to the contrary notwithstanding.

Mr. Gooch says: "In Malta . . . the liberties of Englishmen are trampled under foot by the Roman Catholic Church." I say this is a direct falsehood, and I challenge Mr. Gooch to prove his statement.

Yours, &c.,  
P. REDMOND.

*Falkenturmstr. 2, Munich,  
October 28th.*

### THE VATICAN AND MIXED MARRIAGES. *To the Editor of the "Globe."*

SIR,—Your correspondent, Mr. P. Redmond, writing from Munich, where the publication of the "Ne Temere" decree was successfully opposed, challenges the statement in my letter in the *Globe* of October 26th that "in Malta . . . the liberties of Englishmen are trampled under foot by the Roman Catholic Church," and, further, charges me with "a direct falsehood."

Every British subject knows that it is a principle of the British Constitution that all living under the British flag should enjoy equal liberty of worship. To the Roman Catholic Church in Malta, perhaps the most Roman Catholic spot in the British Empire, the principle is regarded as "an outrage to the Roman Catholic sentiment," and is the object of her bitterest enmity and attack.

Early in 1906 the Protestant Churches in Malta organised for the spiritual benefit of Protestant sailors, soldiers, and civilians a united evangelistic mission of a non-controversial character, conducted by the Rev. John MacNeill. I emphasise the fact that these services were not arranged with any desire to proselytise the Maltese by saying that the *Malta Chronicle* announced the fact that "talks" by the missioner were to be given "to his fellow-countrymen, English, Scotch, and Irish." Large audiences being expected, the Theatre Royal at Valletta (Crown property, I believe) was sought and obtained for the services.

## EVANGELICAL CHRISTENDOM.

The mission drew an astounding protest from the Archbishop of Malta, and in letters addressed to the then Governor, Sir Charles M. Clarke, the Archbishop (a) accused the British Government of breaking its promises to secure to the Roman Catholic Church in Malta the sole rights of the public exercise of religion; (b) referred to a Protestant mission as "a scandal" and "an outrage" to the Catholic sentiment of the Maltese, (c) charged the British Government with conniving at an assault upon the faith of the people, and (d) threatened serious consequences from the popular indignation if the theatre services were permitted to continue.

For the purposes of this letter it is sufficient to state that owing to the courage of the Governor, in the discussion that ensued with the Archbishop, the meetings were continued until the last day, a Sunday, when they were abandoned.

My Council being appealed to from various sources, gladly used their influences, seeking through representations in official quarters to prevent future attempts upon the religious liberty of British subjects in Malta. Lord Elgin (who was H.M. Secretary of State for the Colonies at the time) caused enquiry to be made into the claim of the Archbishop that Malta is a preserve of the Roman Catholic religion. The result was a Royal dispatch to the Governor, which contained the following clause (the full dispatch can be obtained by any of your readers):—

Such a restriction is plainly inconsistent with the principle which H.M. Government desire to see followed, and you will accordingly raise no objection in future to the holding in public of the religious ceremonies of any denomination, provided, of course, that they are *bona fide* religious ceremonies, and not in the nature of demonstrations intended to give offence.

This was followed by a Royal instruction containing the following:—

It being Our intention that all persons inhabiting Our said Island shall have full liberty and the free exercise of their respective modes of religious worship, We do hereby require Our said Governor and Commander-in-Chief to permit all persons within Our said Island to have such liberty and to exercise their respective modes of religious worship, provided they be contented with a quiet and peaceful enjoyment

of the same, not giving offence or scandal to the Government.

As was to be expected, this resolute action on the part of the British Government drew forth further remonstrance from the Archbishop, but again Lord Elgin was firm, and the Archbishop's appeal to H.M. King Edward VII. for the withdrawal of the Royal dispatch met with a reply containing the following words:—

"Lord Elgin has been commanded by His Majesty to state that he has been pleased to give no directions thereon." &c.

The proselytising influence of the Roman Catholic Church in Malta among Protestants through the operations of the unjust and immoral "Ne Temere" decree should be mentioned. In Malta, where we have some 10,000 soldiers, as well as sailors, if a Protestant soldier wishes to marry a Maltese girl there are two courses open to him. Before a Roman Catholic priest can perform the ceremony the following assurances have to be given: (a) that there shall be no interference with the woman's religion or her practise of it; (b) she shall endeavour in every reasonable way to bring him into the Roman Catholic faith; (c) the children of the marriage shall be baptised and brought up in the Roman Catholic faith; (d) that the parties shall not present themselves, before or after Roman Catholic marriage, before a non-Roman Catholic minister of religion for any religious ceremony. On the other hand, if the parties, the Protestant soldier and the Roman Catholic girl, are married by one of our Government chaplains or other minister in a Protestant church, *they are regarded as living in sin and not lawfully married, and the children are branded as illegitimate.*

The above facts sufficiently confirm my statement that in Malta "the liberties of Englishmen are trampled under foot by the Roman Catholic Church." Can Mr. Redmond deny them?

Yours, &c.,

HENRY MARTYN GOOCH,  
General Secretary,

*Evangelical Alliance,*  
7, Adam Street, Strand,  
November 14th.

[Although the above letter appeared in the *Globe* on November 7th, up to the date of our going to press no reply has been printed. Are the facts incontrovertible?—E.D.]

## The New Legislation of the Roman Catholic Church on Betrothals and Marriage.

### DECREE

OF THE SACRED CONGREGATION OF THE COUNCIL, APPROVED AND CONFIRMED BY HIS HOLINESS POPE PIUS X.

DECREE regarding Betrothals and Marriage issued by the Sacred Congregation of the Council by the Order and with the Authority of His Holiness Pope Pius X.

To prevent the rash celebration of clandestine marriages, which the Church of God has, for the gravest reasons, always detested and forbidden, the Council of Trent adopted wise measures (chap. i., Sess. xxiv.), decreeing:—

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Those who, otherwise than in the presence of the parish priest or of another priest acting with the license of the parish priest or the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of so contracting marriage, and decrees that contracts of this kind are null and void.

But as the same Sacred Council prescribed that the said decree should be published in every parish, and was not to be in force except in those localities in which it had been promulgated, it has happened that many places in which the publication has not been made have been deprived of the benefit of the Tridentine Law, remain still deprived of it, and continue to be subject to the doubts and inconveniences of the ancient discipline.

Nor has all difficulty been removed in those places where the new law has been in force, for often grave doubt has arisen in deciding as to the particular parish priest before whom a marriage is to be celebrated. The canonical discipline did indeed decide that he is to be regarded as *the parish priest* in whose parish one or other of the contracting parties has a domicile or quasi-domicile. But as it is sometimes difficult to say whether a quasi-domicile really exists not a few marriages were exposed to the danger of nullity. Many also, either owing to ignorance or fraud, were discovered to be altogether illegitimate and void.

The long-deplored results are seen to occur more frequently in our own time on account of the increased facility and rapidity of communication between the different countries, even those most widely separated. It has, therefore, seemed expedient to wise and very learned men to introduce some change into the law regarding the form of the celebration of marriage; moreover, a great many prelates in all parts of the world, but especially in the more populous cities, where the necessity appears more urgent, have reverently petitioned the Holy See to this end.

It has been requested at the same time by very many bishops in Europe, as well as by others in various regions, that provision should be made to prevent the inconvenience arising from betrothals,\* that is, mutual promises privately entered upon of future marriage, for experience has sufficiently shown the dangers of such betrothals, first, as being an incitement to sin and a cause of deception to inexperienced girls, and afterwards giving rise to inextricable dissensions and disputes.

Influenced by these considerations, our Holy Father, Pope Pius X., desiring, in the solicitude He bears for all the churches, to proceed with all caution in removing these inconveniences and dangers, entrusted to the Sacred Congregation of the Council the task of examining the whole question and of submitting to Him the measures it deemed advisable to adopt.

He wished, likewise, to have the opinion on the subject of the advising Committee appointed for the codification of the Canon Law, and of the eminent Cardinals chosen on the special Commission for the preparation of the new code, by whom, as well as by the Sacred Congregation of the Council, numerous meetings for the examination of the question were held. The opinions of all having been taken, His Holiness ordered the Sacred Congregation of the Council to issue a decree containing the laws, approved by Himself, on sure knowledge and after mature deliberation, by which the discipline regarding betrothals and marriage is to be regulated for the future and the celebration of them carried out in a sure and orderly manner.

In execution, therefore, of the apostolic mandate, the Sacred Congregation of the Council by these letters lays down and decrees what follows.

### BETROTHALS.

I. Those betrothals only are considered valid and produce canonical effects which have been contracted in writing, signed by both of the parties, and by either the parish priest or the Ordinary of the place, or at least by two witnesses.

In case one or both of the parties be unable to write this fact is to be noted in the document; and other witness is to be added who will sign the record as above with the parish priest or the Ordinary of the place or the two witnesses.

II. Here and in the following articles by *parish priest* is to be understood not only a priest lawfully presiding over a parish that has been canonically erected, but, in regions where parishes are not canonically erected, the priest to whom the care of souls has been legitimately entrusted in any specified district and is regarded equivalently as the parish priest; and in missions where the territory has not yet been perfectly divided every priest deputed in a general way by the superior of the mission for the care of souls in any station.

### MARRIAGE.

III. Only those marriages are valid which are contracted before the parish priest or the Ordinary of the place or a priest delegated by either of them, and at least two witnesses, according to the rules laid down in the following articles, and saving the exceptions mentioned below under articles VII. and VIII.

IV. The parish priest and the Ordinary of the place validly assist at a marriage—

(1) Only from the day they have taken possession of the benefice or entered upon their duties unless they have been by public decree and by name excommunicated or suspended from office.

\* Sponsalia.

## EVANGELICAL CHRISTENDOM.

(2) Only within the limits of their territory ; within which they assist validly at marriages, not only of their own subjects, but also of those who are not their subjects.

(3) Provided that when invited and called, and not constrained by violence or grave fear, they ask and receive the consent of the contracting parties.

V. They assist licitly—

(1) When they have legitimately ascertained the free state of the contracting parties, having duly complied with the conditions laid down by the law ;

(2) When they have ascertained that one of the contracting parties has a domicile, or at least has lived for a month, in the place where the marriage takes place.

(3) If this condition be wanting, the parish priest or the Ordinary of the place, to assist licitly at a marriage, require the permission of the parish priest or the Ordinary of one of the contracting parties, unless in a case of grave necessity which excuses from this permission.

(4) With regard to persons of no fixed abode (*vagos*), except in a case of necessity, it is not lawful for a parish priest to assist at their marriage, unless having reported the matter to the Ordinary or a priest deputed by him, he shall have obtained permission to assist at it.

(5) In every case let it be held as a rule that the marriage is to be celebrated before the parish priest of the bride unless there be some just cause excusing from it.

VI. The parish priest and the Ordinary of the place may grant permission to another priest, specified and certain, to assist at marriages within the limits of their territory.

The delegated priest, to assist validly and licitly, is bound to observe the limits of his mandate and the rules laid down above in articles IV. and V. for the parish priest and the Ordinary of the place.

VII. When danger of death is imminent, and where the parish priest or the Ordinary of the place or a priest delegated by either of them cannot be had, in order to provide for the relief of conscience, and (should the case require it) to make the offspring legitimate, marriage may be contracted validly and licitly before any priest and two witnesses.

VIII. Should it happen that in any regions the parish priest or the Ordinary of the place or a priest delegated by either of them, before whom the marriage may be celebrated, cannot be had, and that this condition of things has lasted for a month, marriage may be validly and licitly entered upon by the parties making formal declaration of consent in presence of two witnesses.

IX. (1) After the celebration of the marriage the parish priest, or he who takes his place, is to inscribe at once in the Marriage register-book the names of the couple and of the witnesses, the place and date of the celebration of the marriage, and the other details according to the method prescribed in the ritual books by the Ordinary of the place ; and this even when another priest delegated either by the parish priest or by the Ordinary has assisted at the marriage.

(2) Moreover, the parish priest is to note in the Baptism register-book that the married person contracted marriage on such a day in his parish. If the married person was baptised elsewhere, the parish priest who has assisted at the marriage is to transmit, either directly or through the episcopal *curia*, the notification of the marriage that has taken place to the parish priest of the place where the person was baptised in order that the marriage may there be recorded in the Baptism register-book.

(3) Wherever a marriage is contracted in the manner described in articles VII. and VIII., the priest in the former case, the witnesses in the latter, are bound, conjointly with the contracting parties, to see that the marriage be registered as soon as possible in the prescribed books.

X. Parish priests who violate the rules thus far laid down are to be punished by their Ordinaries according to the nature and gravity of their transgression. Moreover, if they assist at the marriage of any person in violation of the rules laid down in (2) and (3), article V., they are not to appropriate the stole-fee, but must remit them to the parish priest of the contracting parties.

XI. (1) The above laws are binding on all persons baptised in the Catholic Church and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract either betrothal or marriage with one another.

(2) The same laws are binding also on all Catholics as enumerated above, if they contract betrothal or marriage with non-Catholics, baptised or unbaptised, even after a dispensation has been obtained from the impediment of mixed religion or disparity of worship, unless it should otherwise be decreed by the Holy See for some particular place or region.

(3) Non-Catholics, whether baptised or unbaptised, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage.

The present decree is to be regarded as legitimately published and promulgated by its transmission to the Ordinaries, and its provisions begin to have force of law from the solemn feast of the Resurrection of our Lord Jesus Christ of the coming year 1908.

Meanwhile, let all Ordinaries of places see that this decree be made public as soon as possible and explained in every parochial church in their diocese, in order that it may be known and understood by all.

These presents are to have force by the special order of our Most Holy Father Pope Pius X., all things, even worthy of special mention, to the contrary notwithstanding.

Given at Rome on the 2nd day of the month of August, 1907.

✠ VINCENT, Cardinal Bishop of Palestrina, Prefect.  
C. DE LAI, Secretary.